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Our Cover

THE CRUSADING CHRIST, by Warner Sallman. Before attempting to put onto canvas the painting that has been adopted as the official Crusade for Christ poster, Warner Sallman, the artist whose "Head of Christ" has become the best known and most widely distributed religious picture of our times, conferred at great length with Crusade leaders.

"I want to know all about the Crusade," said Mr. Sallman, "its aims and purposes, its inner genius, and its scope."

He listened attentively as "Methodism's boldest and most comprehensive program for world redemption" was outlined to him. A man of deep spiritual instincts and insights, the distinguished artist's eyes flashed as his heart began to burn with the imagination that has characterized all his work.

"I shall count it a great honor," he said quietly, "to try to capture on canvas some of the mighty challenge of this Crusade." And he hurried off to his brushes and paints.

How well Warner Sallman caught the vision of what the Crusade aims to accomplish is revealed in this painting—a painting which should stir all of Methodism to meet the opportunities it offers.

It will be noted that the central figure of this poster—as He is the central figure of the Crusade—is "the Crusading Christ." Garbed in the robes denoting His kingship, but with the scars of the nail-prints still in His hands, the Christ strides through the scenes of war devastation.

Ask Yourself

1. **A world view of color.**
2. **Our unfinished task.**
3. **Flandreau.**
4. **"Master, was it I?"**
5. **Five "notes."**
6. **Impending opportunity.**
9. **Pink egg.**
10. **Custom said "religion has never forced me to change."**
11. **G.I. Joe learns about missions.**
12. **Continuing plan of action in 1945.**
13. **Advance program.**

A World View of Color* . . .

"And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. For I say, through the grace that was given to me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many are one body in Christ, and severally members one of another."—*Romans 12:2-5.*

God's plan for one harmonious human family is unmistakable. From earliest times until today he has revealed a great hope for mankind. The Old Testament prophets called for justice, mercy, and reverence. Jesus Christ lived and died on earth to demonstrate the worth of the individual, however lowly, and the brotherhood of all men. The Christian church has continued through the centuries and throughout the world, existing for that belief.

The United States of America has stood to the world as a symbol of the dream of mankind. Science through the airplane and radio has brought the peoples of the world together. Today, against enemies who have denied the ageless belief in human personality, the Allied Nations have concentrated their entire resources; millions have paid the ultimate price for the high dreams of the ages. The United States stands as one of the great powers to decide the destiny of mankind for centuries to come. The eyes of the world are watching to see how worthy of her power she is. One great test of her moral integrity will be her human relationships within her own nation, as an indication of her attitude toward other peoples.

Color tensions exist, like poison, to be diagnosed, treated, and eliminated by the will of government and changed attitudes of people. To no group is the challenge so great as to the church. Local incidents take on international significance. No one person lives unto himself, nor does a nation. We are, indeed, one world.

As we look at our world we see that the white race is in the minority. A world map of 1939 shows two startling pictures: (1) the large territory controlled by white people; (2) the small territory where the white race predominates.

Approximate estimates of population, probably too low, are:

2,000,000,000 people are in the world, two thirds of them colored.
1,000,000,000 are in Asia.
450,000,000 are in China.
350,000,000 are in India.
150,000,000 are in Southeast Asia and the Pacific Islands.
190,000,000 are in Soviet Russia (some two hundred races and national groups).
142,000,000 are in Africa.
120,000,000 are in Latin America (many Negroes and Indians).
250,000,000 are in the British Commonwealth and the U. S. A. 130,000,000 are in the U. S. A.

The white race, in the past few centuries, has had immense powers. It has contributed much in modern science, industry, government. But the colored races have a long, culturally rich past which has often been forgotten by the "superior" peoples who have built upon the accomplishments of the past. Only if a way can be evolved whereby *all* peoples have freedom to develop to their utmost capacities and contribute their gifts to each other, with mutual respect and appreciation from all, can mankind rise to full stature.

What Part the Church Woman?

What would the Protestant missionary movement of the past century, one of the greatest religious movements in history, have been without the obscure women of the local churches? Today, clear, deep convictions, aroused conscience and compassion, new attitudes and energies are called for. "The church" speaks in official, ecclesiastical pronouncements. The Oxford Conference of 1937 declared: "The Christian sees distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race antagonism the church must set its face implacably as rebellion against God."

Through its women the church will fall below the hopes of its leaders or can rise to new heights. Attitudes of women in the churches are of enormous importance. They could help mightily to turn the tide of public opinion. They count today and they count for tomorrow as they are multiplied through children. Let us as church women plan a new strategy.

1. Let us seek the adventures of co-operation and friendship across new frontiers.

2. Let us accept new responsibilities as citizens. We need to think and speak on International Issues, we need to participate in rethinking our national and state obligations in legislation, and we need to be vigilant and aggressive to extend our public services to all in our country.

We dream dreams of the dawn of a new day when all men may bring their gifts and all men may partake of the riches of God's great world.

* This study was made by a Commission of Chicago women, representing the various racial groups in the city, and was presented at the sessions of the United Council of Church Women, Columbus, Ohio.

BROTHERHOOD — Our Unfinished Task

THIS is a crucial time!

The war comes nearer to an end. The issues of the peace emerge. The revolutionary character of our time becomes clearer. Profound changes have occurred which have made possible changes still more far-reaching. No changes are more marked than in the relationship between the races.

The war has made clear how false have been many of our racial attitudes. "Within the four seas all men are brothers." Upon a hundred battlefields and in a thousand camps the tests of war have shown that there is no basic difference between men. When the veneers of life are cut away, men of all colors—red, white, black, yellow, and brown—show the same high courage, the same capacity to endure, the same willingness to offer the last full measure of devotion, the same abilities in learning, and alas! the same readiness to follow prejudice and passion. Never in the world's history have so many for so long faced a demonstration of the essential oneness of mankind.

The American creed proclaims all created free and equal and endowed with inalienable rights. The Christian religion proclaims the possibility of an honest and friendly world through the recognition of the Fatherhood of God and the brotherhood of man. To accept this principle is one thing, to show evidence of that acceptance in action is quite another. Our repeated failure to bring our racial actions into line with our profession is the most conspicuous failure of American Christians. It may be that for our land the testing ground of the vitality of the Christian faith will be in the area of race relations. That test may come soon.

The United States, frequently referred to as the "melting pot" of the world, has an opportunity to demonstrate the brotherhood of all people

The nonwhite races who constitute the vast majority of the human race are rightly tired of the attitudes of superiority of those who, though a racial minority, control the governments of the world. Those who have measured themselves with their white comrades in service and have found no reason for shame or apology will not accept in peace that which in war they opposed unto the death.

Racial issues are tense. Negroes are greatly concerned about jobs, about segregation in and out of the armed services and about equality of treatment after the war. The Puerto Rican situation, the thousands of Mexicans in our labor camps, the resettlement of Japanese-Americans taken from their homes, the place of the American Indian, the Oriental exclusion acts, and the insidious development of anti-Semitism are domestic problems that cry out for Christian treatment. The great international injustices in Africa, Asia, and the islands of the sea must have Christian settlement.

Economic, social, and political factors undoubtedly play a large part in every case of race conflict. The church can, if it will, furnish leadership and spiritual motivation sufficient for this task. Brotherhood Month calls upon the church to furnish those "honest and friendly workmen" who will build a nation and a world where there shall be no discrimination on the basis of color, creed, or national origin and where every man shall strive for the good of others, loving his brother as himself.—*A message from the Federal Council of the Churches of Christ in America.*

Pooling Resources in Indian Leadership Training

By **EARLE F. DEXTER**

WHEN Mark Hopkins sat on one end of a log and a farm boy sat on the other end, an educational program was at work. When, one day, the Rev. George Logie sat down at one side of a small table in Arizona and a husky Indian youth sat at the other, both an educational and a religious movement got under way.

It was in 1911 that the little Indian religious training school known as the Charles H. Cook Bible School was thus launched with one man as faculty and one young man as the student body. The school was named in honor of Rev. Charles H. Cook, pioneer missionary to the Indians of Arizona. The institution grew slowly; and three years after its start, it was housed in a small chapel-classroom building, with five duplex cottages for student housing.

Classes were held in the mornings while students worked at odd jobs in the afternoons to earn expenses. Sometimes interested persons donated food and clothing The school was never more than a few jumps ahead of desperate financial circumstances. A small group of students was always in attendance and gradually the near-by reservations began to feel the influence of these trained Christian leaders. Indians liked to hear the gospel preached in their own language. Christian camp meetings began to take the place of the former wild tribal ceremonials and dances. Education and sobriety took the place of superstition, drunkenness, and tribal wars. A new native movement was under way.

The great annual Christian camp meetings today among the Pima, Papago, and Apache tribes have priority rights over all other Indian gatherings in southern Arizona. A thousand or more serious-minded natives of these great reservations gather at the principal meeting point, Casa Blanca, on the Pima reservation some fifty miles from Phoenix, for a four-day period of worship, fellowship, and evangelistic

A second-year student. During vacation days she directs a reservation mission

services. Even with war rationing of gasoline the attendance has not diminished. Wagons piled high with blankets and food supplies with the families perched on top rumble over reservation roads. Some drive over a hundred miles. Others come on foot or horseback. Every desert mesquite tree in the vicinity has a family camped in its shade. Religious services are held each morning, afternoon, and evening under a huge brush shelter. Choirs, committee workers, evangelists are all full-blooded Indians. Every native preacher and most of the lay leaders of the many Indian churches of this area are graduates of Cook School.

In 1940 the Home Missions Council of North America, representing twenty-three denominations, became sponsor of the school, thus making its advantage of training available to Indian workers throughout the country. Its purposes are now, as always, the training of Indian Christian leaders for work among their own people. It now represents a pooling of the best which can be provided in personnel, resources, and prayerful co-operation of the religious groups working among Indians.

Past experiences in sending Indian leaders to distant schools which are tuned to the more or less urban needs of the white man have not been satisfactory. Cook School offers an Indian life-centered training program. Experienced instructors interpret Christian teachings in terms of Indian life and thought.

The school itself is located three miles from the center of Phoenix, across the street from a large government Indian school, and within forty minutes' drive from several reservation churches and communities. It is in the heart of one of the largest Indian population areas of the country. Every Cook student deals with Indian children from elementary grades through high school in religious, educational, and group activities each week. Levels of Indian life ranging from the most primitive to urban near-assimilated are represented in the ten or more reservations within easy reach.

Four-year courses at Cook are organized on two levels: the regular course for high-school graduates; and the special courses for those who seek to prepare themselves for lay service in Indian churches. Related courses may be taken in near-by junior college or state teachers' college by those who desire higher training in addition to religious specialization of Cook.

The school is coeducational; both single and married young adults are enrolled. All students engage regularly in project and field-work activities. Tuition scholarships are being solicited to aid worthy students. "A Cook School on Wheels" extension unit is being equipped with portable organ, camping equipment, projectors, and visual education facilities for reservation field activities. Simplified study units in Bible, Sunday-school Methods, Vacation School, Evangelism, Recreation, and Group Organization are being developed for institute and extension use. Twenty vacation Bible-school leaders' kits have been provided. These are available for loan use and have made possible the enrollment of hundreds of Indian children in Bible classes who have never had the opportunity before.

Religious Activities in Indian Schools

By E. RUSSELL CARTER, MRS. ALLEN C. WILCOX, VEVA C. WIGHT, MARGERY V. HIBBARD, and PHILIP M. RILEY

THE education of Indian children before 1850 was left in the hands of the missionary agencies of the Christian churches. Later the Indian office of the Federal Government developed a system of schools that today includes the community day school, to which the students come daily from their homes; the reservation boarding school, where the students live at the school during weekdays but spend week ends and holidays at home; and the nonreservation boarding school, usually located at considerable distances from the Indian country. In addition to these, denominations maintain Christian schools such as our own Navajo School in Farmington, New Mexico.

It is important to note the contribution of the church at this point. The World Day of Prayer offerings given by interdenominational gatherings observing this day are used for the support of religious directors in government schools. In addition to these funds denominations contribute through the Home Missions Council of North America funds to maintain this work. The Woman's Division of Christian Service appropriates $450 to the Home Missions Council for the support of one director.

These government schools on reservations and nonreservations are rendering a significant service to Indian youth. The nonreservation boarding schools have emphasized types of vocational training adapted to the needs of the areas in which they have been located. Sherman Institute, in Riverside, California, for example, seeks to fit young people for adjustment into industrial vocations and urban community life. Chilocco, Oklahoma, has a strong agricultural and animal-husbandry program. Haskell Institute, in Lawrence, Kansas, is a recognized training center for clerical and commercial work.

Haskell Institute

Challenging indeed are the opportunities confronting those interested in the development of the Christian life when some eight hundred young men and women, representing over sixty Indian tribes, twenty-six states and Alaska, and at least seventeen denominations, come to the campus of a nonreservation boarding school such as Haskell Institute in Lawrence, Kansas. These Indian boys and girls are coming to this place to further prepare themselves for life; it is our great privilege to have a part equipping them with perhaps the most important thing of all—a Christian faith, a high code of morals and ethics, and a certain skill in spiritual leadership and worship.

We remember we are working with third- and fourth-generation students, most of whom have been born and reared in assimilated communities, and have much the same outlook upon life and are as accustomed to all the social institutions as any white person. It is important that we keep in mind the culture from which our students come as well as the situations to which they are going. Since Haskell is a vocational and commercial school, a majority of our graduates are going to the larger industrial centers to find their work. Are they going to be prepared to meet the problems they will invariably find there? To whom will they turn for guidance, help, and friendship? At this point we make good use of the denominational facilities. They are going into areas where they will need this continued help. Happy is the student who has retained his church ties and has the feeling of belonging to that institution. The transition is easy if, through his school days, that church life has grown and flourished.

Aside from the regular religious activities on the campus, we strongly urge our young people to attend the church of their choice in the city of Lawrence. The purpose is twofold. The first is that stated above—the strengthening of the ties between a student and a church. The second is the value in the Indian student's associating with the people of Lawrence. It is a wholesome experience not only for the Indian students but also for the white people of the community. It goes far in breaking down countless prejudices and false conceptions and gives the student excellent training in associating with his white neighbors. It enables him to more readily fill his place as a leader in his home community.

Perhaps the most important work of all is the personal contact with the student on the part of the religious director. We feel a personal responsibility to each student as friend and counselor. Through such contact we are able to advise students about their lifework and endless problems of personal adjustment.

We find our lot a happy one and are grateful to the Protestant churches who feel the program sufficiently important to pool their resources through the Home Missions Council in order that the work may be continued. It should mean much to us all when a letter comes from a minister in a distant city telling us that one of our students "has found her place in our church and is making a fine contribution as a Sunday-school teacher," or the letter recently received from an Indian boy now on the battlefront in which he said, "I am saying my prayers every day."

Chemawa

"Chemawa" means "happy home" and it is indeed a happy foster home for Indian students on a beautiful campus near Salem, Oregon. These students come to Chemawa from many different tribes in Montana, Idaho, Washington, Oregon, California, and Alaska. Of the four hundred and eighty-three young people and children at Chemawa this past year, only twelve came from normal homes. The rest came from homes broken by death, divorce, or war.

Chemawa is a nonreservation boarding school conducted by the United States Government for Indian students from the kindergarten through high-school grades.

At Chemawa the religious education program holds a high place on the campus; the entire staff gives its support to it. A very fine local advisory

council has been formed by a group of individuals from Salem and from the campus.

The Sunday morning church service, which is held in the Protestant chapel, is well attended. Students act as ushers, form the choir, and assist in every way possible. The high-school young people show real talents of leadership in their Hi-Y and Girl Reserves groups, and in their Sunday evening vesper program. They plan their own programs and demand that they be both interesting and helpful to the entire group.

A program of weekday religious education has been worked out with splendid co-operation of the Chemawa superintendent and the faculty members. On two days each week the Protestant campus pastor and the Catholic priest hold simultaneous classes in religion and Bible study for their groups. Attendance at these classes is entirely voluntary, yet almost every student takes part in them.

The Easter season was the climax of the church year. One of the high lights was the Easter sunrise service held in Chemawa Park. God was very close to the large group of earnest young people as they met under the tall fir trees. The solemnity of the worship service, the beauty of the surroundings, the songs of the birds in the stillness, all speak to eager, receptive hearts. Later many of the students made a definite decision for Christ; forty-three asked for baptism and seventy-six joined the church. It is our hope and prayer that from moments like these the students at Chemawa will develop such sturdiness and beauty of character that they will be able to contribute to the fabric of our American civilization, to widen the horizons of world citizenship, and thus help bring in the kingdom of God.

Sherman Institute

At Sherman Institute, a nonreservation boarding school at Riverside, California, there were this past year nearly five hundred students of junior and senior high-school age who came from many states — Idaho, Utah, Nevada, Arizona, and California—and represent forty to fifty different tribes. The majority of these students come from small rural communities, some come from reservations, and a few from cities.

Regular church worship services are held at the Protestant chapel both Sunday morning and evening. Our students' choir, led by Miss Dorothy Vipond, is of great help in making our services more reverent through their processionals, responses, anthems, and recessionals. Their new choir robes add dignity. Indian youth like form and beauty in a service. Many of them have given up their Indian culture and religion, but they have not as yet found the real depth of the Christian religion. For this reason we stress church membership training for some time before Easter.

A Haskell Institute student. During the summer she directs a reservation mission

Religious education training is given our students through church-school classes, younger ones being taught by older students; the two directors and a volunteer helper from Riverside churches help with other classes and club groups.

At government Indian schools many of our graduates are employed. The war has called many of our older boys and girls into the armed forces and defense work. Indians are in the armed forces in larger numbers per capita than any other race. We are proud of them. Our students are scattered all over the world. Many will return with their knowledge of world affairs broadened. It is a challenge to us as leaders of Indian youth to see that those who are keeping the home fires burning have a broadened insight into world problems and the Christian love for all peoples.

Flandreau Indian School

The Flandreau Indian Vocational High School is pleasantly situated in the valley of the Big Sioux River in southeastern South Dakota. To this school come boys and girls from several states and many tribes to receive training in vocational work with academic background subjects. A casual glance at the group of about three hundred would lead a visitor to wonder whether he was really looking at an Indian school, for many of the students are of mixed blood, looking quite like the well-dressed young people from any high school. As they move from class to class, and stroll about the campus, theirs is an air of freedom and happiness. The days are full, but not too full for plenty of fun. Half of the group is at academic studies and half in vocational classes, the assignment changing each nine weeks.

The casual contacts with the students give an endless and ever-varying character to the work. There are visits in the dormitories and at the school hospital, chats on the street, hours of work beside friends in the library. Sometimes walks together, and knitting and sewing bees furnish the chance to be of help in understanding better the thoughts and problems that exist. There are many problems and many difficulties. Growing up is as hard or harder for these young Indian people as it is for those of any other group. Family ties are strong, but often there are difficulties at home, too. The necessity of earning a living is ever-present, and adjustment in communities where there are openings to use trades and vocations learned at the boarding school is not easy. The problem of leisure-time activity is a big one; so is that of finding living quarters. A steady and real interest in the church of their choice will do a great deal to solve many of these problems, as it will for any newcomer in a community.

Another phase of this year's work has been the contacts with students who have entered the armed forces. Scarcely a week goes by without someone coming home; the mails are busy, too.

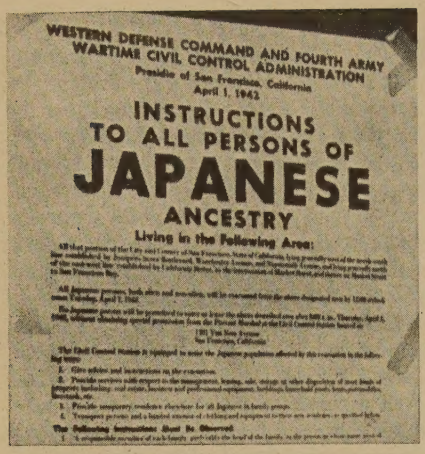
Then there are the regular religious activities on the campus. These are similar to those described in the other schools.

Finally there is the work in the local Indian community. There are about

(*Continued on page 21*)

I Saw Them Go

By **GRACIA D. BOOTH**


WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION
Presidio of San Francisco, California
April 1, 1942

INSTRUCTIONS
TO ALL PERSONS OF
JAPANESE
ANCESTRY
Living in the Following Area:

Signs like these greeted Japanese Americans during the time of the evacuation

DAY after day, week after week, I watched them quietly preparing for evacuation, leaving farms with promising young crops and closing out in a few days and at a great loss businesses which represented years of struggle. I saw little children going home from school for the last time, their chubby arms laden with slates and books, crayons, and cutouts, and "good-by" gifts from teachers and playmates. I saw teen-age boys and girls, pretending that they didn't care, that it was just another adventure, but bursting into tears at the slightest signs of sympathy. I saw college youths leaving the lecture room and the unfinished college course, with never a word of self-pity, talking far into the night with some of us about the possible future of the younger generation on the one hand, and of their helpless, aging parents on the other —bravely assuming a sense of responsibility for both.

Saddest of all to see were the mothers with tight-set faces and steady hands as they quietly went about their task, breaking up their homes—"folding up housekeeping," as they put it. Ordered to report for evacuation with only what each could carry in his two hands—usually no more than a roll of bedding and a suitcase or bundle of clothing — they sorted and chose, quietly discarding treasures no money could ever have bought from them, as they carefully selected for each member of the family those bare necessities of clothing and bedding to carry out into their wilderness camp-home—God alone knew where!

That was back in February of 1942, when the government decided that military necessity demanded the evacuation from the Western Defense Command Area of all persons of Japanese descent, citizens and aliens alike —110,000 in all. Churchwomen all up and down the coast rallied around their darker-skinned neighbors, eager to help them through this trying experience in every way possible and to express their deep regret. Their genuinely friendly interest and sympathy drew into their ranks scores of other women of good will from Jewish and Catholic groups, the Y.W.C.A., Parent-Teachers' Associations, Negro and Mexican women and many, many individuals from college, university, and businesswomen's clubs.

Wherever a group assembled for evacuation, be it 100 or 1,000, these "good neighbors" came too. Men, women, and young people not only prepared and served breakfast to the evacuees, with the sincere wish for their welfare and speedy return, but on every hand was heard over and over again the assurance: "We will *never* stop working until you are free again!" And they left us with a smile on their lips and a great big hope in their hearts because of this promise and these sincere good wishes.

When the first Christmas in camp came around, the evacuees had still further evidence of the loving concern of Christian people who had not forgotten. Thousands of gifts arrived at the relocation centers from all over the country and a season that had been so dreaded by them became a real festival of joy. This expression of a true spirit of friendliness had helped to dispel their sense of utter isolation and despair. Not only on the West Coast but throughout the land the friendly feeling of the people on "the outside" expressed itself in the great outpouring of gifts, including money. And in the minds of those who had promoted the Christmas gift project the question arose as to whether the time had not come when the very best way for the church people to express their friendship was to help the people in the centers to become satisfactorily resettled and integrated into normal communities on the "outside" just as speedily as possible.

For almost two years now, under governmental direction, the evacuees have been venturing forth from the relocation centers, courageously determined to build for themselves once again a brave new world of home and business, school and community life outside the camps. Many of these resettlers are forced to accept employment in occupations other than the ones in which they were trained or engaged prior to the war—and that takes courage! But since the same necessity exists for millions of other Americans, they do not complain—endeavoring to fit into the job opportunities which are open to them, and are proving themselves unusually adaptable and successful in whatever work they undertake.

It is our Christian privilege to help them in every possible way as they so valiantly struggle to put down their roots again and to make a home for themselves and their loved ones in our midst, so that with hearts and minds once more at ease after the tragedy of their uprooting and so many months "on the shelf" they may attain to some sense of permanency and belonging. And so with a few settled here and a few settled there throughout our vast country, they may once more become an integral part of the democratic life of America—making their own unique contribution to the common good.

Just how successful they are in this attempt at social and economic readjustment and rehabilitation depends as much upon you and me as upon the relocatee himself — or possibly more.

Just What Can You Do?

Offer employment. The first requisite for relocation is of course a job for the employable evacuee. Officers of the field offices of the War Relocation Authority carry the responsibility in this respect and are most grateful for each and every offer of employment coming to their desks. Surely you can find some possible job in your community

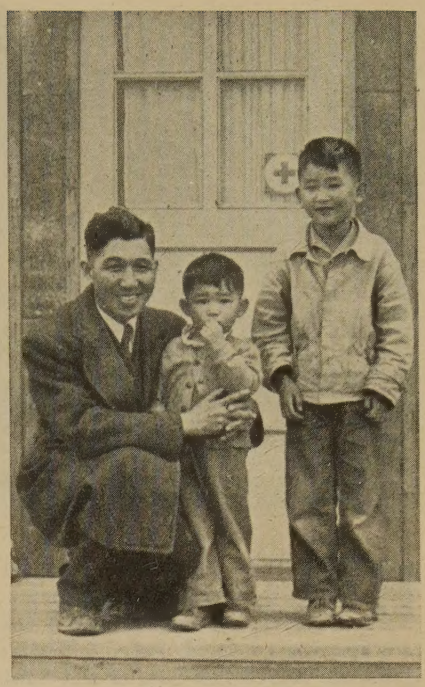
for a prospective resettler, or resettling family. Address the Committee on Resettlement of Japanese-Americans, 297 Fourth Avenue, New York 10, N. Y., for information as to the War Relocation Authority office nearest you.

Help find housing. Next to a job, and vitally important, is a place to live. Housing is scarce for anyone in almost every community where good jobs are available. Both the WRA officer and the resettler need all the assistance that interested individuals and groups can give along this line. Those who have spent some time in the relocation centers, counseling in regard to relocating family groups and also working on the outside, realize that the resettlement program has been slowed up tremendously because of lack of places to live, even when there are from one to a dozen good jobs to choose from. In some cities, the different denominational groups have undertaken to help find good job openings in their community and then worked together to locate a house or apartment in a friendly neighborhood to shelter "their family"—making a project of it in which first their church constituency and then the whole community has taken part. In this way not only the housing problem but the whole problem of community integration may be taken care of and a friendly welcome assured the newcomer from the beginning.

Love Is the Key

When the first order for evacuation came out, unable to endure just "doing nothing" about it, I went down to the post office in Los Angeles early on the first morning of registration. As I hurried into the building I was conscious of a little woman sitting off to one side alone on the stone steps, weeping bitterly, apparently oblivious to all about her. Turning back, I sat down beside her and spoke reassuringly. Not understanding English too well, she drew away in fear and suspicion. Her little girl, less than two years old, was pulling at her mother's skirt for attention, but the mother seemed completely unconscious of her presence. I smiled and held out my hand and, after staring at me for a moment, the baby's sobs gradually ceased and, climbing up the steps to where I was sitting on the wide cement bannisters, she dropped down beside me and with complete confidence snuggled her head upon my lap. As I gently stroked her hair I could see through my tears that she had fallen asleep, completely exhausted. Then the miracle happened! In a few moments I felt the little mother creep close to my side and, leaning her hand against my shoulder she sobbed gently as if in relief, and then her small brown hand crept up over my lap and came to rest on top of my hand on top of her baby's head. And so we sat for a long, long time in complete silence—two mothers with no basis of understanding either in language or in common experience, but closely drawn together by the spiritual bond of our common motherhood, for mother love and sympathy are the same in every language. Then I *knew* that the field of opportunity and service open to me was far more challenging than I had yet dreamed it could be and, in my heart, I silently dedicated my strength and time and ability to that "ministry of sympathy" toward my unfortunate neighbors for the weeks and months ahead, whatever it might involve.

And that same challenge to all womankind is just as great today, that sympathetic understanding just as necessary, for we women are, in a very real sense, custodians of love and tenderness. May we not fail when our opportunity comes!



With fine spirit, they left business and homes to live in War Relocation Centers

Whenever there are hungry in my street
Or when I listen to a heart's hurt cry,
Because *someone* has failed to keep high faith
May my heart question—"Master, was it I?"

Japanese Americans

By some selective process, our Japanese-American citizens represent a high degree of selectivity. It probably took a considerable amount of courage and fortitude and initiative for the parents of these people to break with a culture so different from that which they found in America and make their way here. For whatever cause, the degree of intelligence and competence among our Japanese-American citizens stands out above that of any other of our minorities.

The removal of the Japanese Americans from the West Coast as a war measure has worked an injustice on some of our very finest citizens and the bright spot in the picture is the spirit with which they have faced their problems. The fine contribution which the Nisei boys are making in the Army all combine to give us a chance for an adjustment that will save something very fine. In all this these people have earned the right to the respect and high esteem of the nation, and to give them less than that is a reflection on our sense of fair play and a threat to the soundness and health of our democracy.

Any questioned for lack of loyalty to this country have been taken care of; others will not go back to the coast, but many will remain in communities where they have found jobs. As they seek life in new sections of the country, they must be aided and protected in every way.

W. W. ALEXANDER, in Annual Meeting, Home Missions Council of North America.

Christian Welfare of the Nation

By **MURIEL DAY**

Handwork done by Japanese children in the Relocation Center

RECENTLY I received a letter from the editor of a liberal magazine asking me to reply to a statement enclosed called, "Some Questions About the Church and Tomorrow." The questions, provocative and challenging as they were, closed with these paragraphs: "What, specifically, do you think our preachers should do and can do to lead their congregations into sane, creative, fundamentally religious attitudes toward these matters, which so profoundly affect the present and the future of every human being in the world today —war, race, economics, beauty, play, family and personal relationships? What are some of the things the church, your church, is already doing to develop such attitudes and to translate them into action?"

As I replied to this editor, I thought of the ramifications of the Home Mission program, and the way it is taking *ideals* of equal opportunity, of interracial good will, of the care of dependent peoples, and of spiritual rehabilitation, and is giving these ideals concrete form.

We may call the theme of our Home Mission program, "The Christian Welfare of the Nation," and if we think of this as a *theme song*, we would emphasize certain notes that make up that song.

First, there is the *note* of *health*. There is today increased concern for the health of the nation. With the return of the armed forces and the possibility of the spread of disease around the world, we are increasingly concerned with health. In the Bureau of Medical Work each institution has a distinctive ministry. Brewster Hospital for Negroes, in Jacksonville, Florida, continues to expand and the outlook is encouraging. This is gratifying, as conditions are crowded there and it is imperative that mothers, babies, and children be moved into a new building. The Nurse Cadet Corps program enrolled twenty-six new nurses for training in September, and there will be another class in February.

The International Hospital in Santo Domingo is filled to capacity with seventy-five beds. In the training school for nurses, there are always students from many other Latin-American countries and always from Cuba and Colombia. This is a testing ground of Protestant missions in Latin America and more funds are needed to keep it the recognized and well-organized program of Christian service to a whole country.

The third type of distinctive ministry of healing is the Methodist Sanatorium for tubercular patients in Albuquerque, New Mexico. Great concern is being felt for increase in the development of tuberculosis due to the war. This and the scientific advance in diagnosis and treatment have emphasized the need for a new building through the *Crusade for Christ*, that we may keep step with the advance and be ready to meet the increased demand which will be made upon civilian hospitals.

Sibley Hospital, Washington, D. C., has made a notable step forward with the establishment of the Collegiate School of Nursing for Sibley students at American University. The first capping service was held in September. Many war-trained nurses will be needed in psychiatric hospitals. It is estimated that in our nation 500,000 patients will need chemical and shock therapy used in the treatment of such cases.

Spiritual rehabilitation must go hand in hand with physical restoration. Where there are no chaplains, deaconesses and religious workers are invaluable, and we are glad we can train nurses with a background equipped to minister to those wounded both in body and spirit.

The second *note* is the increased concern for the *Christian home*. So the Bureau of Social Work takes this ideal of a Christian home and translates it into action through the lives it touches from childhood to old age. The Bureau includes Children's Homes, Business Girls' Residences, Rest Homes —from New York to Hawaii and up to Alaska. It is most important that these homes maintain the highest standards in technique and spirit, to meet today's demands.

The Jesse Lee Home, Seward, Alaska, which has been closed for three years because of the adjacent Army camp, will reopen as soon as possible.

From Nome, Alaska, come good reports of the work of the deaconess, Miss Constance Erickson. She has a small house of her own, which she finds even more popular than the clubhouse. A social hour after church is held for native soldiers, stationed at the post.

Of special interest also is the future

Composite Report of Executive Secretaries

of the Susannah Wesley Home, in Honolulu. A study has recently been made of the function and the location of the home, by the local board and social agencies. It was agreed that the function should remain the same, as there will be an increased need for it in the next few years.

The defense work of the Bureau includes two types: (1) Helping local churches work out their problems, when so many new families and single men and women have moved into established communities. (2) Developing programs in temporary housing projects, where the leadership necessary must come from within the projects. A widowed mother, living in a trailer, with four children and her aged mother, worked on the night shift so that she could care for her children and offered to teach a Sunday-school class, if it came in the afternoon.

There is also today the *note* of an increased concern for *understanding between peoples*. There is no ideal so characteristic of the Christian religion nor one so imperative as that of understanding between peoples, and this is the concern of the Bureau of Urban Work. Both Bethlehem Centers and Wesley Houses in this Bureau are constantly expanding their programs to touch other agencies.

In Charlotte, North Carolina, the recently organized Council of the Negro Parent-Teachers' Association meets at the Bethlehem Center.

Marcy Center, Chicago, is unique because it is the only community center of The Methodist Church with an emphasis of ministry to the Jewish people, has initiated a serious study to see how a Christian center can best meet the needs of a large Jewish area. An important service of the center in recent years has been the protection and assistance given to refugees from Germany.

Shifting quickly from Marcy to Memphis, Tennessee, picture there a group of blind men and women in our Bethlehem Center. Each week they met in their Parson's Reading Room, named for a kindergartner of the Methodist church, who, after years of service lost her sight and is now a home visitor and teacher for the blind under the state.

The superintendent of one of our Wesley Houses has said: "The past year might well be called the 'Year of the delinquent parents.'" The term latch-key children, still applies to those whose parents leave them with the key around their necks to struggle at an early age to open the doors.

Kindergarten children at Bethlehem Center, Charlotte, North Carolina

A fourth *note* is our concern that we shall *establish Christian communities* in a day when we hear much of the World Christian Community. In the Bureau of Town and Country Work, the keynote is personal relationships, for it does not specialize so much in buildings as in programs and in people. An interesting description of the problems involved as given by the secretary of the Bureau, follows: "Since our cities and towns are sewn down and tied together with paved streets and highways, it is almost literally true that most of the *mud* in the United States is to be found in rural areas. This means that many of our workers in the Bureau of Town and Country Work, especially those who work in off-the-main-track communities, are handicapped by roads that become all but impassable in bad weather. Pollyanna would probably interpret this as being 'not so bad as it could be,' since it doesn't rain *all* the time! Workers in the Bureau take a little more positive approach to the problems. In some cases they are able to start wheels rolling, which get roads improved. In other cases, the roads themselves are a factor which prevents rural work from becoming stereotyped, and paradoxical though it seems, they actually help to keep our rural work from getting in a rut!"

Likewise, while we may be troubled with poor buildings and lack of equipment in many communities, by the same token in those very places, we find ourselves with a very real freedom born of our very lack of material possessions inherent in large buildings.

This does not mean that workers are not interested in buildings, but it does mean that when we start with the needs of the people, then the improvement of the physical aspects becomes a very real part of the program of work.

In a very literal sense, the worker actually works toward the time she will no longer be needed, when leadership will have been developed, and cooperative processes set on foot, which will make for the development of buildings and improvements, which will belong, not to the Board, but to the local community.

A fifth *note* is our concern for the welfare of the nation in the Christian training of *youth*. The Bureau of Educational Institutions is translating the ideal of trained Christian leadership into action. First, it is building right attitudes for the future. Through precept and example, through co-operative living, through instruction and through community contacts — it is helping to influence the attitudes of our young people, in a world which is stressing antagonisms and is fostering hate. Picture, if you will, a vesper service in a junior college, where two Japanese nisei and a Cuban girl kneel at the altar at the Christmas season as they bring their gifts to the altar. Or consider what it means for Negro and white teachers to give a demonstration of Christian living through working together in a Negro school.

Our schools are increasingly reaching out into the communities. Definite actions are taken by our leaders in community efforts. For instance, the

(*Continued on page 23*)

Far-reaching work is represented by such schools as Crandon in Montevideo and Colegio Buenavista in Havana

IMPENDING OPPORTUNITY

By MISS ELIZABETH LEE

THROUGH all the reports of our work in foreign fields there runs a lively sense of impending opportunity.

The World Situation

The background of this opportunity that presses upon us is in the situation facing the Christian movement around the world today. About some of these conditions we know little and can only let our past knowledge and our imaginations play. In other countries the situations are so well known as to be overwhelming.

Since all the work of the Woman's Division in *Burma* was in or near Rangoon, the reconquest of portions of upper Burma has given us no new information about our people or property. The same is true of *Malaya-Sumatra,* except that a letter from Eva Sadler has come through enemy lines and reports that our missionaries interned are alive and well. The reconquest of the *Philippines* makes nearer every day the release of our missionaries there and we know that with American or Allied occupation of the South Pacific our hands will be full as we try to help the Christian church rise out of its imprisonment and suffering.

Bulgaria has freed herself by coming over to the aid of the Allies. Our two missionaries have remained throughout the war, but for a year they, together with the German district superintendent and his wife, have been living a sort of underground life in a quiet village. Within a few days a cablegram has come saying that Mellony Turner and Esther Carhart are back in Lovetch and have reopened the school. What we may hear from them soon may give us something of the situation we shall face all over Europe as we try to re-establish fellowship with European Methodists. We cannot predict the vastness of that opportunity, but we are agreed that we can help only as in deepest humility we enter into their experience of suffering and learn from them what it means to keep the faith in the face of persecution.

There is an *African* proverb which describes graphically the situation in that great continent. "You have sent for the whirlwind, brace up your plantains." The whirlwind of war is irresistibly drawing the people of Africa within the sweep of modern world forces. It is blowing all over Africa—new ideas of law and order, of health, of new social patterns and of freedom. The startling development of communications is bringing to every village and hut the vast complexities of the world's life.

Acute problems of postwar settlement face Africa, yet Africa today has no formulated public opinion, no united voice to speak in the planning of her future.

The Protestant church faces a responsibility which it is just beginning to realize. It was the church, in the now famous Otterbein Conference of 1942 that recommended to the government of the United States that it have a Department of African Affairs. In February, 1944, this request was fulfilled. By this step the church has had influence in providing a channel which will be of immense value in carrying out policies in regard to Africa in the postwar world.

The church also faces large problems in connection with bringing practical help to a people whose lives have been violently changed by this whirlwind of war. African men, who have gone as soldiers to the uttermost parts of the earth, will return to their villages with new concepts about race, the place of woman, and the place of their country in the world of tomorrow.

Everyone is already acquainted with the situation in China where Christians have endured untold hardships, where the property of Christian institutions has been destroyed, where again, especially in the south, vast multitudes are on the move in the eighth year of China's war. Yet through these agonizing years the Christian movement has gained momentum. The spirit of Christ has penetrated the thought life of the nation as Chinese Christians in the midst of destruction have taken the lead in administering relief.

Behind the iron curtain of war that shuts us from *Japan and Korea* we are confident that beautiful Christian living still goes on. People still have family life where believers in the God of love teach little children, perhaps in the midst of hunger and destruction, to love him, too. We believe that Christian Japanese and Koreans still gather in the churches. What these Christian brethren may ask us to do in these lands which now are being blasted by bombs we cannot imagine, but we can be ready to answer in humility whatever call may come.

In *India* we have a reasonable expectation of national independence at the cessation of the war. The letter sent by Indian members of the National Christian Council to the British Council of Churches indicates the unanimous aspiration of Christian Indian leaders for national independence and a deep consciousness of their responsibility in the struggle ahead as the country seeks to secure the rights of social, cultural, and religious minorities by mutual guarantee within the Indian communities themselves. We see India fast becoming industrialized — a situation which as in China and Africa, may bring great changes in the strategy and method of Christian missions.

The situation in *Latin America* is full of a dynamite which may set the world aflame. The Good Neighbor Policy, so purposely built up to sustain Western solidarity, is crumbling, as the Latin-American republics no longer in fear of enemy attacks, now take time to appraise critically this studied, friendly policy of the United States and what has come out of it. Instead of attaining more democracy, some of these lands find themselves in the clutches of dictatorships, often bolstered by the United States. Instead of beginning to feel the effects of the Four Freedoms, in one case after another individual liberties are being curbed by governments under totalitarian rule and influenced by the Roman Catholic hierarchy. Latin Americans hoped Yankee imperialism was gone forever. Now they frankly fear its return after war. But the two major factors in the Latin-American situation are the growth of Fascism as linked to Roman Catholic clericalism, and the continued attacks of the political arm of the Catholic Church in its struggle to overthrow Protestantism. The continued insistence of the Roman Catholic hierarchy that Protestantism in Latin America is unwelcome and detrimental to the Good Neighbor Policy has resulted in violent attacks in the press, over the radio, or in pastoral letters and, in some instances, actual attacks on life and property.

Planning

Someone has said the future of the world lies in the hands of the men and women who have a plan. Against this world situation, the major task of the Foreign Department has been in the field of planning. In closest cooperation with the Division of Foreign Missions, weeks were spent in studying our work country by country, station by station, project by project. The needs as reflected by the survey became a part of the goal of the Crusade for Christ, but we must emphasize that less than one half of the critical needs revealed in the survey are being met through the Crusade. Others must be met by an increase in regular giving within the Woman's Society of Christian Service. A significant thing to note in all this planning is that it has also been done with other denominations. Each of our executive secretaries are on area committees of the Foreign Missions Conference and in the meetings of these committees plans are made *together* for China, Japan, Korea, the Philippines, Europe, Africa, and Latin America. This is significant!

New Emphases

The first of these major emphases is a daring one in these days—new work. In spite of the fact that the Foreign Department is working on an 8.6% reduction in appropriations over its income of 1941, it may be surprising to learn that the Department has voted to enter new fields.

Liberia has always suffered from lack of adequate work for women. Methodist work was started in Liberia in 1833, but Methodist women did not send their first missionary until forty-six years later. For various reasons all white missionaries of our church were withdrawn from Liberia in 1883. At that time the Woman's Foreign Missionary Society gave a pledge "to hold itself in readiness to follow wherever the parent Board shall again enter and extend its operations in Africa." It has taken sixty-one years to fulfill that pledge. Liberia becomes the first new foreign field which the Woman's Division of Christian Service will enter. The initial work will be the opening of a hostel for girls in connection with the College of West Africa in Monrovia. Some of the 1945 Week of Prayer Offering will build this new hostel, and we are recommending an annual appropriation of $3,000. It is our expectation that three missionaries will go to this new field and that two of these will be Negro women. It is our hope that the hostel may be completed by 1947 when the republic of Liberia will celebrate its centenary.

The Woman's Division has never had work in the Southern Congo Conference, so the vote to make an annual appropriation of $2,000 to open social-evangelistic work denotes the extension of work into that new field. Also, an appropriation has been made for a new station at Katako-Kombe in the Central Congo Conference. In Portuguese East Africa the work is being extended to include a new project at Kambini, where the Division of Foreign Missions has its strongest station in this country.

Being greatly concerned for the 50,000 university students in Latin America and the irreligious influences surrounding their lives, the Department has released one of its missionaries for student work in connection with the 13,000 students at the University of Havana, and is recommending a meager appropriation of $250.

The question will be asked, how do you get the money to take such forward steps for the appropriations for 1945-46 indicate an increase of $55,515 in work budgets for certain projects in West China, India, Africa, and Latin America? After much bafflement over our financial stringency and our apparent stalemate as far as new work is concerned, we decided to sacrifice one imperative in order to do something which seemed even more imperative. In appropriations for nonrecurring items we have carried in 1944-45 $72,827 for buildings, repairs, and other emergency items. This has been our only source for buildings We should not give it up. But with the hope that we shall be able to secure building funds through large special gifts, we are sacrificing these items in appropriations and are transferring from our nonrecurring budget to work budget $55,515. Only in this way shall we be able to enter Liberia, to start new projects, to give absolutely necessary increased maintenance to existing work. This is a temporary measure, one taken reluctantly, one that leaves the Department with absolutely no margin for buildings and repairs. But with the world moving on we cannot stay where we are, so we have taken this strategic step to meet at once some of the impending opportunities.

On all foreign fields the Department of Work is constantly struggling with the problem of livelihood. Our regular salary for missionaries in China is

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BUILDING CHRISTIAN FELLOWSHIP

By **LILLIAN SMITH**

FOR twenty years I have been working with children in my summer camp up in north Georgia, and I would like to tell you a little bit about those children and some of the things they talk about and some of the things that happened to them this past summer.

Our camp is on top of a hill, a high ridge that overlooks the valleys and the mountains far away, and we can see miles and miles about, but to get up there, we have to walk up some rock steps. We begin in the parking space and walk up the steps, step by step to the top of the mountain. For twenty years I have been watching little children walk up those steps. I have seen little six-year-olds and seven-year-olds with legs so short they could hardly pull up from one step to the other, and I have seen them climbing those steps again when they were nearly grown, and I have seen them come back to my camp and bring their own little six-year-olds with them and have watched the climb begin over again.

Those steps have become for me a symbol of children growing—of children growing physically and growing in their minds and growing in their emotions; and to the children, too, these steps are a symbol, because we use them at camp. We talk about them a great deal. We talk about pulling up from one step to the next, and we become more and more mature emotionally.

The children like to talk in terms of emotional maturity because they understand a little bit of what it means. They have seen bodies grow. They see big, tall people, and they have a concept there of what growth can mean in terms of the body and also in terms of the feelings. We say that sometimes we become so babyish that we don't want to take the next step and some of us sit down and stay there a while, and they understand what that means. And sometimes they know that when the steps seem too steep and too hard for further growth, we turn around and go back down again.

We made a play several years ago called, very simply, *The Girl,* and we began with the life of a little girl from the time she was born, and for our play we let this girl come out of a great big pink egg. The children said, "Now, that isn't really scientific, is it?" We said, "No," but they said, "It is poetry, isn't it?" and we said, "Yes." She came out of the big egg and she started on her journey through life, and on the way, as she began climbing and climbing, there were many feelings that would drag her down again toward the egg, fear, failure, feelings of hate, feelings of guilt —and the children understood that, too. And in our vocabulary at camp now is the phrase, "The Pink Egg," and we all know, when we say, "We want to go back to the pink egg," what it means; that we are afraid to grow any more. We have grown scared now and we want to go back.

We all go back to the pink egg; but this idea of growth fascinates us all there and we talk a great deal about it, how we learn not to want to be the center of attention any more, how we learn to be willing to include other people in our lives, learn to feel imaginatively their needs. One day a year or two ago, perhaps, we were talking about this and I said to one girl, "How many people are there in your life?" We were deciding that we were not very mature if there is only one person in our lives, ourselves, and we were trying to decide just how many people we were interested in. One little girl said: "That is easy, I can tell you, just five: my mother, my father, my two sisters, and myself."

And another little girl said, "Oh, I am interested in many more people than that, so that makes me much more mature than you are."

And so we began naming the persons we were interested in. Finally most of the youngsters said they were interested in everybody who lived on their street, the people they had always played with; and one little realist said, "Yes, but you aren't interested in the children on the back street, are you?" and most of them said: "No, not really. We go to school with them but we aren't interested." Of course, it was not long before one of the girls said, "And we really aren't interested in the children over in the part of town where the Negroes live, either, are we?" and being quite honest children they said: "Not really. We haven't included them in our lives."

That was another thing that we were talking about when we spoke of growing emotionally, this inclusion of more and more people and their needs in such an imaginative way that they really belonged in our lives—not just a present we were giving somebody, but people whose happiness and whose welfare meant something to us.

Last summer we made another play, and it is that play that I want to tell you about. It left us all deeply troubled. It didn't turn out quite as well as the play about the pink egg and growing up and getting rid of the hate and fear and guilt in our lives.

It started like this: We had read a little book which I think many of you have read, called, *The Little Prince,* by Saint-Exupéry. It meant a great deal to our children, and we talked a lot about planets. The little Prince was born on a planet all by himself. There was nobody on the planet with him and he lived there by himself, with a flower and some Baobabs. So the youngsters wanted to decide what the flower was and they decided that the flower was his love for himself, and that whenever he got into trouble, he went back and looked at his flower, and looked at it and looked at it and just tended it and took such good care of it. And the Baobabs were all of the destructive feelings of hate and fear that grow so rapidly in all of our lives if we give them a chance.

Then one day a little girl said, "If he stayed on that planet all of his life, there wouldn't be anything else on it, would there?" "No," we agreed, "there wouldn't."

"How do you put something on your planet?" and the children immediately said, "By visiting other planets and bringing back presents to your own planet."

So then we began to talk about the planets we visit, and I won't go into that because we talked all summer about it. We are great talkers there. We decided the first planet we would visit was our own home, and we had a perfectly exciting time one day discovering our own mothers and fathers. We talked about our mothers and fathers as people, as personalities, as interesting people, and one little girl said: "Heavens above, I never dreamed my mother was an interesting person. I simply thought she was Mother who did things for me." There were some mothers and fathers there that Sunday and they were rather interested in all of this, too.

And so then we began to play with this idea of our mothers and fathers having dreams and ambitions and hopes and fears and failures, just as we do, and we felt that was very important and certainly the first planet that any child would ever visit.

Another experience was the first day at school, and I never realized until last summer, how painful that experience is to so many children, and the little six- and seven-year-old (we were making a play, you see) said, "Let us do that, because we have just been through it and we know what it means," and they said it, you know, with so much feeling that I began to see it was a very profound experience for every one of us, but perhaps some of us have forgotten it.

And then this is where the trouble began to come. Before we went any farther, the children said one day: "But do you travel through life alone? Don't you have traveling companions?" So we began to think about that and I said: "Yes, I think most of us do. What do you think? Who are our traveling companions?" and one youngster said immediately: "Your conscience, of course. You don't go very far without your conscience," and I said: "Most of us don't. What do you think your conscience should be? How should she be dressed? What sort of person should she be in our play?" and they said: "A nursemaid, of course, because she always tells us what is right and wrong. She won't let you do the things you want to do," and they went on and on about the nursemaid. We made Conscience a prissy nursemaid, I am afraid, because that seemed to be the children's idea of their conscience.

"Do we have any other traveling companions?" and immediately one child said, "Well, you don't go very far down here without Southern tradition," and I said, "Suppose we weren't Southern; it happens that every one of us is a Southerner, but suppose we weren't, what else could we call it, because this is for all children, not just for us?" And so it was not long before they decided that custom would be a good word for that.

The wider world is very much in the thinking of children today

"What does Custom do?" They saw Custom as something very angular that does this to you, it presses you in this way and this way and sometimes cuts you off from the place where you want to go.

We went on, and one day a little girl said, "I think we have left out a very important traveling companion." I said, "What is that?" She said, "Religion," and one little cynic said, "Oh, sure, let's have religion, but let's just have a bunch of girls up in the balcony saying a lot of fine words." (She was twelve years old.) And I said, "Is that all religion means to you?" and another little girl said, "It isn't what it means to me," and then we had long discussions about religion, what it meant to us. We had little Jewish girls in my camp, little Catholics, and all varieties of Protestants there. We had some wonderful talks about religion, but we all agreed on one thing, that religion for all of us, if it is real, is love, that there is nothing better and nothing more beautiful and nothing more embracing than that word, and everyone agreed that that was a very beautiful word and religion would be love for us, but the girls would sit in the balcony and they would say words from the Bible, and our little Jewish and Catholic and Protestant girls got together and searched the Bible together and found the words they thought were the most beautiful words in the Bible for the children to say in our play.

Then one little girl with horn-rimmed glasses looked up and said, "I don't think it means much, really, down here, but don't you think we should take science along with us?" and the youngsters said, "What on earth would we do with science; what does science have to do with our lives?" So there were some more discussions, and we decided, also, that science was made up of words, so a group of girls decided that they would be Science and they would look up all kind of scientific truths as we needed them, as we made the play.

There we were, ready to go on, and finally the girl who was playing the role of the Little Prince said one day, "Isn't this earth a planet that we actually live on?" and we all said, "Yes," and she said, "It seems to me, while we are visiting planets, we should visit our own earth and become acquainted with all the other children who live on it," and instantly the children wanted to do that and they didn't see why we hadn't thought of that a long, long time ago. So we began talking about visiting other children, and then the trouble began. Someone said, "I think we should play with all the children of the earth—Negro children, Chinese children, Japanese children," and she began naming the children; and one little girl said, "Oh, no, we couldn't possibly do it because we don't know their names."

That was an easy excuse, you see. Perhaps we wouldn't have to go any farther with this if we could convince ourselves that we didn't know their names; but no such luck, because we began reading some more books, and that is where Science stepped in a little bit; and then it happened that I had lived in China and I told them about the games the Chinese children had played, the same games I had played when I was a little girl in north Florida. So we decided that couldn't be an excuse, that if we didn't want to play with other children, we would have to think of something else.

The Little Prince said, "Well, I

shall go, then, and play with the Negro children because they are the nearest to me." We were all sitting there. The way the plays grow at camp is that the children get together and begin to talk freely and we actually do have two counselors taking down everything they say in shorthand, very quietly and unobtrusively, and then when they get some very, very good discussions and very good lines, we hold onto them for our real play, but most of it is completely spontaneous.

This time they got very excited. The Little Prince turned to Conscience who was standing there, and said: "Conscience, are you going with me? I am going to play with some colored children who live in my town, where I have never been before, but I am going. Are you going with me?" And Conscience said, "You can't go," and the Little Prince turned on Conscience and said, "Why?" and Conscience said, "Because Custom won't let you, will you, Custom?" and Custom stood up very tall and she said, "No, you can't go over and play with little colored children," and the Prince got very excited about it and she said: "I won't listen to you, Custom. I am going to listen to Religion. Religion, can I go over and play with the little colored children in my home town?" and Religion said, "Ask Custom."

And I stepped in and said: "Come on, Religion, I know you can do better than that. Don't you let Custom intimidate you. You have collected the most beautiful words in the Bible. This is the time to use some of them. Get to work now, because you aren't going to let Custom win, are you, really."

So you see it was almost a little battle going on there, and so the girls busily got out their beautiful words about brotherhood and "God so loved the world" — they were wonderful words and the children got very quiet as they listened, and one little youngster seven years old stuck out her tongue at Custom and said, "Custom, did you hear Religion?" and Custom said: "I never listen to Religion. I never have."

They actually said these words. I am not making them up, not a one of them.

I said, "Conscience, do you listen to Religion?" and this girl, about fifteen years old, turned and smiled at me first, and then she turned and looked at Custom and looked at Religion, and she said, "I would like to say I listen to Religion but, as a matter of fact, if Custom says I can't go to Colored Town and play, I know that I wouldn't do it."

I said: "Little Prince, is your Conscience to stay just as it has always been? Can it grow, can it change, can it listen to anything that it ever hears? What has Science to say about all this?" Here came the girls. They had been reading anthropology. They had been reading Ruth Benedict and many other people, and they came out with all these wonderful phrases that "Culture is not inherited, it is learned"; and that "There is no difference in the races and no race is superior to any other race," and so on and so on, and the Prince said, "Conscience, I don't see how you could possibly hear those words and not let it change you," and Conscience said, "I always do what Custom tells me to do."

I spoke up then. I couldn't stay out of it, and I said, "Custom, don't you ever change?" and Custom said: "Religion has never forced me to change, has never pushed me hard enough. I never have had to change yet." Then suddenly one of the children turned to me and it wasn't a game any more and there were tears in her eyes and she said, "I don't like it; I don't like this game," and she said, "All the time we have been here at this camp (and I have been here since I was six years old), we have had this idea of growing up, of growing emotionally, and emotional maturity has meant to us including more and more and more people in our lives, in our imaginations, in our hearts, until the whole world is included. It is all a big joke, isn't it? People teach us this, and when we grow up, it is a big joke. We are not supposed to be emotionally mature. If we were, people wouldn't let us live in our home towns. People wouldn't speak to us. Our families wouldn't like it. Our own mothers and fathers wouldn't like it."

And one little girl said to me, "We are in deep trouble, aren't we?"

Yes, we were. It was a hard thing to work this out with the children. I am not going to tell you how we worked it out, not because I want to keep you in suspense, but it is too long. I think you know pretty well that all we could do, we did. For the time being, we created our own world and we said Custom isn't going to operate here, and we finally worked out our little play until we had different girls impersonating different children from all over the world and playing them, and the night we gave the little play (I do want to tell you this), there were 100 mothers and fathers there; some of them men who have fought unions and who have sometimes used racial fear to help themselves and better themselves in the economic world; but they were there that night when the children gave their little play and at the end when all of the children made a big circle and included the world's children to play together, the fathers and mothers spontaneously stood and joined the big circle, and it was rather wonderful. Oh, it didn't last; it was just a play; that was the end of it; but there were tears rolling down the faces of some of the mothers, because those children had spoken so spontaneously that I think some of them saw for the first time, maybe, how this thing has us just like this, in a frame and in a vice, and the best of us don't know how to work our way out.

We got into trouble three hundred years ago when we who are white first tried to enslave other human beings. I think perhaps our trouble wouldn't have become what it is today had we not also been a religious people, a people with a conscience, and a people who took seriously their religion; but being a religious people with consciences, and at the same time trying to enslave other human beings, got us into deep trouble with ourselves as well as with others, and as human beings always do, we tried to find a name for our trouble and we called it the Negro problem, and later we changed that, some of us, and called it the Race Problem, and we have been trying to find out what the Negro Problem is for a long, long time. Books have been written, pamphlets, brochures, thousands of them, thousands and thousands on "Race and the Negro," "The Negro Problem," "The Negro and Race Relations." We all know the variations; they just go over and over and over again.

But almost nothing has been written about "The White Man and Race," "Race and the White Man." There have been very few studies ever made of the white man and his feelings about his skin color, and where all of this came from and how it has worked itself into this web, because it is a web and we don't know how to work ourselves out of it.

It is a strange thing that no studies have ever been made of the comparison, if you can make one—we should make some studies and see—between segregation, the cultural pattern of segregation, and the individual mechanism of schizophrenia. They seem to have so much in common with each other, and yet so few, if any, studies, you see, have been made of them.

I was making a survey of mental hospitals in the South about four or five years ago and I was in one hospital talking to a psychiatrist and he took me in this ward, and just as psychiatrists do with people who are working also in that field, he told me about one of the patients. He said, "We had a man in here yesterday but he got into trouble and he is in the excited ward today," and I said, "What happened?" He said, "Well, he has a mild paranoic. we didn't really consider him a dangerous patient and he was in this ward with other people who were mild patients also; that is, people who are not too excited, too ill. He had a game he played. He thought he was superior to anyone else in the world. He thought he was superior to Jesus Christ. He thought he was superior to Napoleon, to Caesar, and to Hitler. He used to tell us how many people he was superior to, and the game he played was telling certain patients where to sit that day. 'You are to sit here,' he would say, and 'This is your place,' and they used to play the game with him, because after awhile he would do something else and leave them alone.

"But this particular day one man had grown tired of the game, I suppose he had some of his own troubles to be concerned with, and so when this paranoid said, 'You are to sit over here today, this is your place,' the other patient said, 'I won't do it,' and with that, the paranoid picked up a chair and hit him over the head and injured him very badly."

And so they took the paranoid and put him in the excited ward, and when the psychiatrist told me, he laughed. I tried to, but I was haunted by it. I think we all were haunted by it just a little bit. How much it is like ourselves. How much it is like the white race, thinking we are superior to other people and using so much of our time and energy telling the rest of the world where to stay in its place. I was deeply troubled by it and I have never since been able to forget the incident.

"Neighbors"—playing together will build attitudes for working together

I think the time has come when we might make some rather wonderful studies of these relationships, these comparisons, if any, between the mentally ill individual who is using the pattern of withdrawing from life and from reality until he becomes a schizophrenic patient and our own white race that is using the same pattern in a big, broad cultural way to withdraw from its own trouble.

Many of us argue with each other about how we are going to get at this thing. We know that there are deep chasms between people all over the world, not only between the races. There is going to be a deep chasm between us and the man returning from the war. We know that, too. There are deep chasms between children and their parents, and between parents and their children; between one generation and another; between those who have and those who have not.

There are many things that can make chasms between human beings, but there isn't any chasms on this earth today more deep and more wide than this racial chasm, this deep, deep cleavage between the races, into which so much that is rich and creative and good in our lives has washed. It has just gone washing away and we know it, and yet we stand there watching the banks crumble on both sides, and sometimes not knowing what to do about it.

We argue about it. Some people say, "You should do this and you should do that," or "This should be done this way and this should be done that way." It seems to me that maybe we might work at this chasm in all ways, in many ways. We can build bridges across it, bringing people together that way, and we can fill up that chasm, and both jobs can go on at the same time. Some of the bridges that we can build can be built in groups, as all bridges are built in groups of people. We as Christian citizens can work together to build all kinds of bridges, from getting rid of the poll tax and white primary to getting jobs for everybody who needs a job. We know the bridges—better housing, better schooling, and more of it. We know how that is done, and those bridges must be built.

There is just one way that we can fill up the chasm, and that is for every white person to go to the edge of it and dump in it her own prejudices, her own need to hate other people, and her own need to feel superior to others, and his own need. It is the only way it can be done, and when we go to the edge and dump in our own feelings of superiority and our own need to feel superior, and our feelings of hate and prejudice, maybe we can take those "White" and "Colored" signs along with us and dump some of them in also.

On the other side, the colored races will have to do some dumping, too; feelings of hate there also; feelings of wanting to be persecuted also. So the dumping has to be done on both sides of the chasm, but the white race

(*Continued on page 22*)

Gum Moon, in crowded San Francisco, where Chinese girls learn the practical graces of living

Gum Moon—An Open Door

IN SAN FRANCISCO a slim, young Chinese in "navy blue" jumped off the Powell Street cable car. His sailor's cap cocked at a jaunty angle on his glossy black hair, he turned down the hill on Washington Street. Taking a card from his pocket he began looking at the numbers. His buddy in Iceland had given him the name of his fiancé and had asked him to call on her.

Between the Chinese school and the church with pagoda-like belltower, he turned in at a large four-story brick building. A large brass Chinese lantern hung over the entrance and at one side was the novel name plate, the words fashioned of tiny gold logs of bamboo against a blue background: GUM MOON RESIDENCE HALL. To him Gum Moon meant "Open Door." How appropriate a name, because this home is for Chinese businessgirls living in free America.

Let us go in with him to meet Miss Fleming, the superintendent, whose dark eyes contrasted with her beautiful white hair. She welcomed the sailor cordially and led him from the office across to the well-furnished double parlors. While she rang for Gladys, the homesick eyes of the young man roved from the carved teakwood table beside him to the big blue vase in the hall. When Gladys came downstairs she paused for a moment under the huge silk lantern in the hall. In such surroundings the young "blue-jacket" and Gladys had a good visit.

Such a residence hall for employed and professional young Chinese women is the fulfillment of a dream of Miss Fleming's carried out by the Woman's Society of Christian Service of The Methodist Church. In 1940 the building was remodeled and redecorated to meet the growing need of young businesswomen for a safe and attractive residence hall.

A long waiting list envies the forty-two girls who at wartime's peak crowd Gum Moon. In the community kitchen and dining room in the basement, these girls prepare a hasty breakfast and then hurry off to college, office, or factory for the rest of the day. Some of them work in the shipyards or in the Office of War Information. Others do clerical work at Treasure Island. A few have come from across the Pacific. The grapevine of good repute has devious windings and reaches far.

One day a young man came to the hall and asked if he might live there. Upon receiving the inevitable answer, he disclosed that his father, a delegate to General Conference a few years before, had visited the hall and asked Miss Fleming if he might send his daughter to Gum Moon when she came to enter the University of California. Since he returned to China, Miss Fleming had looked and looked for her. Though the young man who finally appeared was younger than his sister, the family had decided it was best for him to come to America first to try things out. Evidently his verdict was good for his sister is now going through the university.

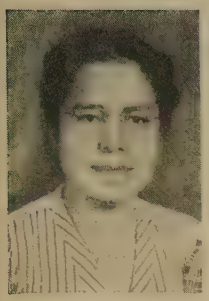
By **HELEN COUCH**

Situated in the midst of the Chinese section of the city, with church next door and Y.W.C.A. two blocks away, Gum Moon is meeting a real need in crowded San Francisco. Though no meals are served, many opportunities for home life are afforded these girls. Those coming directly from China, where servants are plentiful, learn here some of the practical graces of living in this new country.

From bombed-out cities in China girls have found here a haven for emaciated bodies, and frayed nerves. Out of a feeling of despair they emerge to begin life anew with hope in God and in mankind. During the last four years over five hundred girls, most of them born in America, varying in age from 18 to 35, have lived at Gum Moon. Here they have a chance to face courageously life's strenuous problems. One has graduated from a dental college; another became a pharmacist. Teachers, nurses, clerks, all are taking their places alongside other American girls. Gum Moon has been an open door to them for safety and new life.

Indian Mission Woman's Society of Christian Service

By **MRS. JOHNSON W. BOBB,** ***President Indian Mission Conference, Woman's Society of Christian Service***



Mrs. Bobb

THE Woman's Society of Christian Service of the Indian Mission has emerged from a small number into an organization extending over the entire state of Oklahoma. The exact date of its organization is unknown, but is something like fifty years ago, more or less. These years have some small but definite progress. For a number of these years we were a part of the East Oklahoma Conference as two separate districts. The Creek District composed of three tribes: Creeks, Seminoles, and Euchees. The Choctaw District was composed of the Choctaws and Chickasaws.

Many of the women of Methodism have the idea that the Indian Mission is located in a certain place as one station. We are now a state-wide organization consisting of three districts with fifteen different tribes. Each tribe speaks his own language. This makes it necessary to use the English language in conducting all of the business sessions of the conference. We select delegates who understand English so that we waste no time for interpretation.

In 1928, through the efforts of Miss R. M. Templeton and Mrs. Johnson A. Figer, we became a separate conference from our mother organization, the East Oklahoma Conference. Although few in number, we have labored courageously on. Our gifts were very meager and still small, but inasmuch as we are offering our sacrifices we are happy in knowing that we have a share in the building of Christ's kingdom.

There is a dire need of Christian trained leadership within the Indian Mission. We feel that a training school for the Oklahoma Indians instituted by The Methodist Church certainly would turn the tide for us. It is true we have the government schools and the public schools, but they do not seem to give us the training that a church school can give. About two thirds of the students quit school before they reach the eighth grade, and of the other third about one out of every fifty returns to his church and tries to help carry on. It has been the most earnest desire of the present leaders to see the day when we, too, may have schools with Christian education privileges.

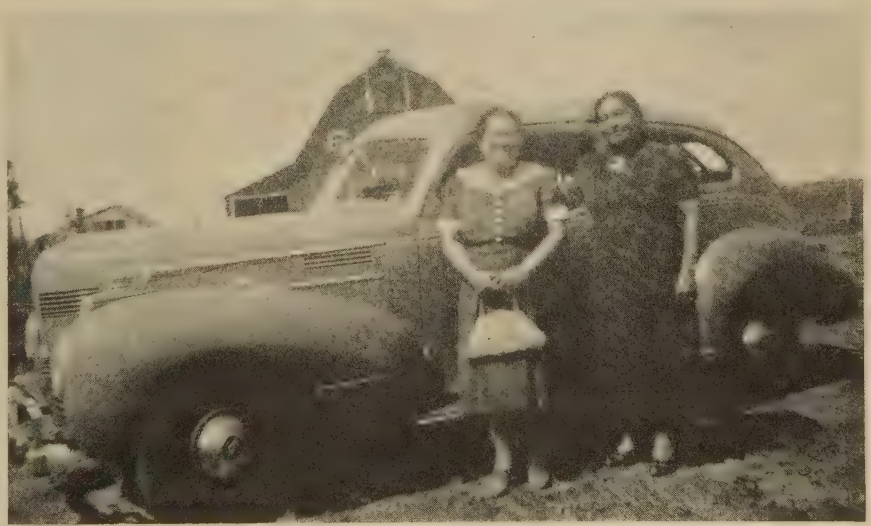
We have had to simplify all of the program materials put out by the Woman's Division of Christian Service in order that the women may understand them. This simplification has meant so much in carrying on the work. We have yet to find an Indian woman who is a Christian who is not doing all she can in as far as she understands the work.

The most outstanding achievement in our work is being done through the Spiritual Life groups. By carrying on this work and by constant prayer we have been able to enlist more women. With the number we have won, we are still aware of the fact that we have many more to reach. So we are still praying and working. We are emphasizing family prayers. The work of the Christian Social Relations and Local Church Activities is always our greatest field of service. We help build churches and furnish parsonages, visit the sick and aid them with our finances. We even pay part of the pastor's salary in some places. We raise funds by selling chicks, eggs, quilts. We also have bazaars.

We plan greater activity in community programs in which special emphasis will be placed upon the study and work of the Crusade for Christ.

We have also launched a new project, namely, a circulating library. This is a much-needed project among our people.

Note: When the South Central Jurisdiction met for organization in Tulsa, Oklahoma, several years ago, one of the greatest impressions made upon the editor was the delegation present from our Indian Mission. We congratulate this conference on its splendid work.



Left to right: Mrs. Linn Pauahty, vice-president; and Mrs. Gina Ware, corresponding secretary, Indian Mission Conference

Articles on the Crusade for Christ

In *The Methodist Woman*

General

"Now It Is History," by Bishop Hartman, July-August, 1944 (report of General Conference).

"The Crusade for Christ," by Bishop Costen J. Harrell, November, 1944.

"Crusaders for Christ," by Bishop Ralph Magee, November, 1944.

"An Open Letter to the Woman's Society," by Mrs. J. D. Bragg, November, 1944.

Spiritual Implications of The Crusade

"To Serve the Future Hour," by Grace Loucks Elliott, May, 1944.

"The Postwar World: Am I Ready for It?" by Maude White Hardie, May, 1944.

"Is the World on Your Heart?" by Mrs. H. W. B. Detwiler, October, 1944.

"The Cost of Peace," by Council of Bishops, November, 1944.

"Spiritual Implications of the Crusade," by Mrs. W. M. Alexander, November, 1944.

"Women Crusaders," by Eva Ball Rosenberger, November, 1944.

"All's Well in Thy Street," by Helen L. Toner, January, 1945.

Christian Social Relations in the Crusade

"Important Issues in Postwar Planning," by Mrs. James Oldshue, May, 1944.

"Christian Social Relations and Local Church Activities," by Thelma Stevens, May, 1944.

"Signs of Promise," by Thelma Stevens, July-August, 1944.

"A Program of Action Now," by Thelma Stevens, September, 1944.

"Demobilization Challenges the Church," by Thelma Stevens, October, 1944.

"Christian Social Relations in the Crusade," by Thelma Stevens, November, 1944.

Home Missions in the Crusade

"Home Missions Tomorrow," by Mrs. Fred C. Reynolds, May, 1944.

"Women in War Emergency and Postwar World," by Mark A. Dawber, May, 1944.

"Home Mission Needs in the Crusade," by Executive Secretaries, November, 1944.

"Home Mission Askings in the Crusade," December, 1944.

"Christ At the Heart of America," by Mrs. H. M. Metcalfe, December, 1944.

"Alaska in the Postwar World," by Anthony J. Diamond, May, 1944.

"Defense Problems and the Postwar World," by Mrs. Charles A. Wade, Mrs. Mabel Wagner, and Miss Lena York, May, 1944.

"American Indian in Postwar World," by C. C. Brooks, July-August, 1944.

"Integration of the Indian Into American Life," by C. E. Lindquist, July-August, 1944.

"The American Indian in 1944," by M. Katherine Bennett.

"Today's Settlements and Tomorrow's World," by Wallace Heistad, May, 1944.

"Reclamation of Delinquent Youth," by Judge Elwood Melson, December, 1944.

"News from the Field," July-August, 1944.

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"Overseas Task of Methodist Women," by Mrs. Albert E. Beebe, May, 1944.

"Shaping Tomorrow's World," by Sue Weddell, May, 1944.

"Overseas Needs in the Crusade," by Secretaries, November, 1944.

"Overseas Askings in Crusade," December, 1944.

"Making the Most Out of Little," by Bishop Welch, November, 1944.

"Relief and Rehabilitation in Postwar World," by Mary Craig McGeachy, May, 1944.

"Christian Movement in War-Torn China," by Bishop Chen, May, 1944.

"Postwar China—Leader of Asia," by Sallie Lou MacKinnon and Frank T. Cartwright, November, 1944.

"Blackout Tonight—Sunrise Tomorrow," by Gertrude M. Cone, November, 1944.

"We Are the People of Southeast Asia," by Gertrude J. Rinden, October, 1944.

"Our Postwar Task in Burma and Malaya," by Mrs. Otis Moore, May, 1944.

"Methodist Beginnings in Burma," by Charles A. Fahs, October, 1944.

"Burma After Tragedy," by Mrs. Otis Moore and T. S. Donohugh, October, 1944.

"Methodist Beginnings in Malaysia," by Charles A. Fahs, October, 1944.

"Strategic Malaysia," by Mrs. Otis Moore and T. S. Donohugh, October, 1944.

"Opportunities in the Philippines," by Mrs. Velma Maynor and C. W. Iglehart, October, 1944.

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"A Postwar Program in India," by Bishop Pickett, June, 1944.

"The New India Is Coming," by Mrs. Otis Moore and T. S. Donohugh, December, 1944.

"Redemption of Japan," by Mrs. Velma Maynor and C. W. Iglehart, December, 1944.

"Korea and the Kingdom of Heaven," by Mrs. Velma Maynor and C. W. Iglehart, December, 1944.

"Aid for European Methodism," by Elizabeth M. Lee and Ralph E. Diffendorfer, December, 1944.

"Africa Open and Responsive," by Sallie Lou MacKinnon and T. S. Donohugh, December, 1944.

"Latin America: A Decisive Battleground," by Elizabeth Lee and A. W. Wasson, December, 1944.

"News from the Field," July-August, 1944.

Human Interest Stories Crusade

"Mrs. Arial Hepponstall," A Story of Deep Christian Devotion (Malaysia), by Mabel Marsh, October, 1944.

"More Than Conqueror," (Philippines), by Marion Walker, October, 1944.

"Stories of Crusaders for Christ in Japan, India, Malaysia, China," January, 1945:

"Wang Yueh Chen: A Crusader," by Jennie Bridenbaugh; "Mary—Untouchable Child Widow," by Nell F. Naylor; "Dr. Emily Lee," by Carrie C. Kenyon; "Dr. Alice Hwang of South Kiangsi," by Edith Fredericks.

Personnel

"Hand-Picked," by Elizabeth Meredith Lee, November, 1944.

Education and Cultivation

"Looking to Postwar World," by Secretaries for Organization and Promotion, Missionary Education, Wesleyan Service Guild, Student, Young People, and Children, May, 1944.

"Woman's Society and the Crusade," by Eloise A. Woolever, November, 1944.

Religious Activities in Indian Schools

(*Continued from page 7*)

five hundred families living in and around Flandreau who are on the rolls of the Flandreau Band of the Santee Sioux Tribe. My relationship with these people is very friendly. Each summer for five years the vacation Bible school has given opportunity to know the children better and to develop leadership in the older ones. The co-operation between the two groups is generally good.

The interdenominational approach to the direction of religious activities is somewhat of a pioneer effort at Chilocco Indian Agricultural School in Oklahoma. This is not to say that co-operation has been lacking through the years on the part of the various denominations represented by the student body, numbering some six hundren fine young people of Indian blood; but rather that until the Home Missions Council was invited to place a worker here in the fall of 1941 there was no religious leader through whom this co-operative spirit could be expressed in the daily life of the school.

These young people of American Indian ancestry share the characteristic Indian interest in things spiritual. On the whole they are serious and reverent in religious activities. There are Indian schools in which discipline in church services is a problem; Chilocco is not one of them.

Indians are making names for themselves as members of the armed forces of our country. Among them is Ernest Childers, a former student at Chilocco, who now wears the Distinguished Service Cross. Equal zeal and fortitude will be needed on the part of Indian leaders in the constructive tasks of the postwar world.

G. I. JOE LEARNS ABOUT MISSIONS

"Someone has said that we are now having a new laymen's appraisal of foreign missions, conducted by thousands of servicemen on a tour of our mission fields at Uncle Sam's expense," writes a Presbyterian missionary from Iran. "Their experience is admirably illustrated by reports from the mission in Iran, where American service battalions are rushing vital war supplies through the back door to Russia.

"The first troops were amazed to find that there were not only missionaries, but an active Christian church in this Moslem country. Many of them made friends with the missionaries, played with their children and ate their home-made cake. To relax once more in an American living room made home seem real and not a slowly fading dream.

Official U. S. Navy Photo from Ewing Galloway

"They felt at home, too, in the Persian church. Some of the first American Negroes ever seen in Iran sang their spirituals to packed congregations. An American army chaplain held evangelistic services in the mission chapel, especially for military men.

"Christmas was a notable day for international Christianity in Teheran. The missionaries distributed a printed invitation to servicemen to attend all the chief church gatherings in honor of the birth of Christ. The cover depicted the coming of the Magi, drawn by one of the leading miniature painters of Iran, a former Moslem, now a church member. It was something to celebrate Christmas along with Christians of many nationalities in the land from which the Magi came.

"At such close range, some American soldiers find missions contagious. A jeep stops each morning at the mission compound in Teheran. Out jumps a little Persian boy with face scrubbed, clothes impeccable, and books under arm, and trots into the primary school of the church. Again, in the afternoon, an American soldier driver takes him back to camp. He is the company mascot, once a dirty, scabrous, orphan beggar, picked up off the road. The boys cleaned up the outside of him, then saw there was ignorance and superstition inside, and the Christian school was the inevitable next step.

"Many a 'G. I. Joe' will never again need a theoretical explanation of what missionary work is all about. He knows."

North Central Jurisdiction

By Mrs. William H. Helrigel

Attendance at the Annual Meeting of the North Central Jurisdiction Woman's Society of Christian Service included 136 voting delegates and an average of 300 present for the sessions, held November 14-15 at the Chicago Temple and LaSalle Hotel in Chicago, Illinois. Mrs. C. D. Laylin, of Columbus, Ohio, chaired the sessions.

The theme of the meeting, "Christian Citizenship Horizons," was developed through "Christian Citizenship in Personal Life" under the direction of Mrs. O. D. Cannon, Milwaukee, Wisconsin, Status of Women secretary, assisted by the conference secretaries of this work; through "Christian Citizenship in the Homeland," presented by Mrs. C. M. Waggoner, Misenheimer, North Carolina, secretary of Home Work, assisted by Division, jurisdiction, and bureau representatives; through "Christian Citizenship in the World," directed by Mrs. C. E. Wegner, St. Paul, Minnesota, secretary of Foreign Work, assisted by missionaries and Mrs. Thomas Nicholson; through "Christian Citizenship in Action Through Departments," presented by Mrs. W. M. Hubbard, Clear Lake, Iowa, and the secretaries of the jurisdiction.

Among those who brought addresses were Mrs. J. D. Bragg, President of the Division; Bishop J. Ralph Magee of the Chicago Area, and Bishop Schuyler E. Garth of the Wisconsin Area.

Devotional services were led by Mrs. David Shipley, Iowa City, Iowa, Spiritual Life secretary; Mrs. Floyd Blewfield, Dixon, Illinois; Dr. Charles R. Goff, pastor of Chicago Temple; Mrs. E. M. Jeffords, Wilmette, Illinois, and Mrs. W. F. Tomlinson, Edgerton, Wisconsin, vice-president and program chairman.

Conference Status of Women secretaries were guests of the Jurisdiction Society. The Deaconess Association, meeting in conjunction with the annual meeting, was represented by Miss Elizabeth Hartman, Freeport, Illinois.

Excerpts of the following recommendations were adopted by the society with instructions that they be sent to the Division for their consideration:

On peace: "We believe that the part of our nation in the approaching military victory of the United Nations and its subsequent problems of permanent international peace needs the influence and guidance of Christian men and women at the peace table and in preliminary conferences to that end. We, therefore, ask the President of the United States, the Secretary of State, and those in positions of authority with respect to the Foreign Policy of the United States to appoint a person or persons to such conferences and deliberations as will directly represent the principles of evangelical Christianity as the guide to a just and enduring peace."

Christian Social Relations and Local Church Activities secretaries recommended that the local church work out problems of demobilization in respect to (a) employment, (b) adequate housing for all races, (c) education, (d) reintegration of returning citizens into church and community life, the enforcement of alcohol and gambling laws, the study of common problems of minority groups, youth protection.

The officers elected to serve in the second quadrennium were: President, Mrs. C. D. Laylin, Columbus, Ohio; Vice-President, Mrs. A. O. Aldrich, Oak Park, Illinois; Recording Secretary, Mrs. M. D. McKean, Sturgis, Michigan; Treasurer, Mrs. Alice Avery, Bethalto, Illinois; Foreign Work, Mrs. C. E. Wegner, St. Paul, Minnesota; Home Work, Mrs. John Seward, Cleveland, Ohio; Christian Social Relations and Local Church Activities, Mrs. A. R. Henry, Barron, Wisconsin; Organization and Promotion, Mrs. C. C. Long, Cincinnati, Ohio; Missionary Education, Mrs. A. K. Laing, Champaign, Illinois; Wesleyan Service Guild, Miss Sylvia Snedaker, Chicago, Illinois; Student Work, Mrs. Thomas Pryor, Royal Oak, Michigan; Youth Work, Mrs. Lowell Hazzard, Bloomington, Illinois; Children's Work, Mrs. S. C. Myers, Detroit, Michigan; Literature and Publications, Mrs. F. B. Perry, Indianapolis, Indiana; Spiritual Life, Mrs. David Shipley, Iowa City, Iowa; Supplies, Mrs. Roy Collins, Clarinda, Iowa; Status of Women, Mrs. O. D. Cannon, Milwaukee, Wisconsin.

Mrs. W. H. C. Goode, Sidney, Ohio, and Mrs. Thomas Nicholson, Mount Vernon, Iowa, received honorary life patron memberships as gifts from the jurisdiction in recognition of their valued service and inspiration.

For the year 1945, North Central Jurisdiction Woman's Society of Christian Service pledged $920,768, an increase of $20,768 over 1944.

Building Christian Fellowship

(*Continued from page 17*)

has the most of it to do, and maybe, it is time that we were doing it.

In our homes, I think, is the best place to fill up the chasm. It isn't the only place, but it is the best place. Surely we have the courage to keep our children from having prejudices, to keep our children from needing to feel superior. We don't know what to do with Custom, in the church and out of the church. We are confronted by Custom in the South and in the North, and sometimes we don't know what to do, but we can begin in the home and start filling up there.

I think one reason that so many of us are frightened by it comes from the fact that when we were trained in our homes by our mothers and fathers, we learned about God and sex and race all at the same time. When mother talked about God and sex (or about our bodies) she lowered her voice in a rather reverent way and we knew that something important was being talked about.

And we learned about race in the same way. Now, our mothers didn't put us down in a row and tell us that we were superior to Negroes and that we must do thus and so. No, she didn't do it that way. She told us every moment of her life, every time she talked, in her own movements and actions. She told a little white girl that she didn't play with little Negro children in a way something like this: You reached out to play with a little colored friend and mother said, "No, dear, come here." It was as simple as that. There wasn't any ideology; there wasn't any talk about it, but it was done, and those three parts of our education were tied all up together.

They are tied there today in our minds and some people are so disturbed, I think, and as shocked when we talk about getting rid of segregation, as they would be if we talked about incest. I think they have much the same feelings—that feeling of horror, that feeling of shock, that feeling that something terrible has been said. I think sometimes it makes us understand ourselves when we get so excited over suggestions that are made for getting rid of the old patterns that have been here far too long, as we who believe in Jesus' teachings know.

Christian Welfare of the Nation

(*Continued from page 11*)

president of Paine College has been instrumental in securing admission for the forty-two Negro Cadet Nurses to train in the Lamar School of Nursing of the University Hospital in Augusta, Georgia.

The George O. Robinson School, Puerto Rico, reopened August 7, after being rebuilt and a new building added within these past three years. It is now considered one of the most beautiful of its kind on the island.

Who will carry on this work? Our greatest concern is for *Christian service*, as it is of the Bureau of Deaconess Work. Every Bureau, every phase of work, brings its call for new workers and an appreciation for those who have carried on well, often with a shortage of staff. The Bureau of Deaconess Work reports eleven retired from active service and eleven newly commissioned deaconesses.

Through the alchemy of service, the Home Department is translating great ideals of justice, of equal opportunity, of personal and community relationships into *action*. It is translating the highest ideal of all—the kingdom of God—into *glimpses of reality*.

Personnel Changes

At the Annual Meeting of the Woman's Division held in early December, two changes in the staff of the Division were made. The increasing work in the Department of Christian Social Relations and Local Church Activities calls for the addition of an associate secretary. Miss Eleanor Neff was elected to this position to assume her duties on February 1, 1945. Miss Neff is a graduate of Hunter College, has been connected with the Y.W.C.A., but to Methodist women she is better known through her work in defense areas. Her assignment has been with the business and professional women in great centers of population. Her work has been unique in character and highly successful. She has spoken in a number of the meetings held in various section of the country so is well known to the members of the Woman's Society of Christian Service.

A change is also being made in Student secretary. Mrs. Lenore Porter left the office in December. During the past four years she has given devoted service to the work committed to her care. These have been difficult years, with many problems, but she has given encouragement to student secretaries and at the same time has developed constructive plans for better understanding of the place of Christian women students in the postwar world. Announcement will be made soon as to her successor in this important office.

Crusade for Christ in Mars Hill, Maine

The Methodist church in this Bible-named, down-East village has just been commended by Bishop Lewis O. Hartman, of Boston, as the first in all New England to raise its quota for the denomination's Crusade for Christ fund of $25,000,000. This three-point circuit, including Easton and Easton Center, oversubscribed its asking by 120 per cent and jumped the gun by finishing two weeks before the nation-wide drive opened.

Famous Aroostook potatoes played a role. Pastor Victor P. Musk, due to a shortage of labor (and possibly to other shortages well known to rural preachers), helped harvest the potato crop. While following the digger he told his fellow workers of their church's plan to give postwar aid to the world. Someone suggested contributing one cent for each barrel picked up. The young people came through with $110 toward the $700 quota. The remainder was raised Thanksgiving Sunday, a total of $1,537.

Impending Opportunity

(*Continued from page 13*)

$900 a year or $2.46 a day. We are now obliged to send $12 per day in order that the missionaries may have the bare necessities of life.

In India prices remain extremely high. Our central treasurer for India, Miss Whiting, has written that in her opinion, "it will take at least one harvest after the foreign troops and prisoners of war and the refugees from Burma are out of India to make grain available on former terms and in former quantities." Food prices continue extremely high. The Woman's Division of Christian Service has voted to continue giving the "Dearness Allowance" of $2,000 per month, in addition to 12½% of the Work Budgets in India, until January, 1946.

Need for New Missionaries

Like a warning signal through all the reports runs the need for new missionaries. How can national leaders be trained, how can the illiterate be taught, how can literature be written, how can hospitals in China be staffed, except we send people who will train the trainees? For every field now open and those temporarily closed, at the close of the cessation of hostilities, the need for new workers is the call we must face before everything else. Approximately 283 new missionaries are now needed to go to fields or to be in training for service in Africa, Latin America, India, China, Europe, Burma, Japan, Korea, Philippines, and Malaya.

Again, the future of the world lies in the hands of the men and women who have a plan. Too long the Christian church has lagged behind. We have let others make the plans for all the world. God has been patient with us. In spite of our slowness, he always gives us another chance. The Foreign Department is looking to the future and is planning to meet the impending opportunities around the world. But no plans can be fulfilled that lack trained consecrated Christian personalities backed by enough consecrated Christian dollars to enable them to help lay the foundation for a Christian world order.

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Christian Social Relations

By **THELMA STEVENS,**

AT THE recent Annual Meeting of the Woman's Division in Buck Hill Falls, the following recommendation was made: "We recommend that jurisdiction societies initiate plans and assume responsibility for promoting conferences on demobilization problems." It was further recommended that workshops and conferences on demobilization be initiated by local societies "on a community-wide scale across interfaith and interracial lines." (See October issue of THE METHODIST WOMAN for suggestions.)

No more timely program of action could be initiated during Race Relations Month by a local church than that indicated above. The religious forces in local communities must be interested in the whole range of human problems, made more pronounced in this transition period. Community planning at all times should be a grave concern of the church, as a community agency with a unique responsibility. The months and years immediately ahead will emphasize this need, particularly in relation to needs of returning service personnel and conscientious objectors, family adjustments, race tensions, and plans for security in employment. Some groups across the country have already projected the church into such plans. The following extracts have been taken from the findings of two Demobilization Workshops, one initiated by jurisdiction leaders and the other by conference leaders. Other workshops on a district and local level have been conducted across the country. Mrs. Guion Griffis Johnson, of Atlanta, Georgia, sends the following:

"Community leaders from four states, North Carolina, South Carolina, Georgia, and Tennessee joined in the Conference on 'Demobilization Challenges the Church,' November 1-2, 1944, in the Central Congregational Church of Atlanta.

"The conference was called by two jurisdiction secretaries of the Woman's Society, Mrs. M. E. Tilly, secretary of Christian Social Relations and Local Church Activities, and Miss Daisy Davies, secretary of Spiritual Life. Joining them in the call were twenty-six other leaders from Atlanta and elsewhere in Georgia. The sponsoring committee represented religious groups, civic, public welfare, and labor organizations. It included officials of the Atlanta Councils of Church Women, Georgia Council of Catholic Women, Jewish Council of Church Women, the Atlanta League of Women Voters, the Atlanta Urban League, Georgia Conference of Social Work, Child Welfare Association of DeKalb and Fulton Counties, Southern Regional Council, Y.W.C.A., the Georgia Civilian Defense Council, Citizens' Fact Finding Movement of Georgia, C.I.O., Georgia Federation of Trades, Regional Housing Administration, and Regional Office of Agriculture.

"All persons interested in a program of social action, looking toward the prevention and alleviation of tensions arising from demobilization, were invited to attend. Organizations promoting social action and spiritual development were invited to contribute data for the use of the workshops.

"The four areas which the conference presented for special consideration were: (1) The Church's Ministry to the Family; (2) Full Employment; (3) Group Co-operation and Democracy; (4) Children and Youth in the Transition Period. Recognizing the importance of intelligent religious leadership, the sponsoring committee stressed the co-operation of the church in a community program of social action in the postwar period. The conference was instructed to consider the facts of present-day social and economic problems and, in the light of the guiding principles of religious ideals, to draw up a program of action based on these facts."

The Detroit Conference Woman's Society and Wesleyan Service Guild, under the leadership of Mrs. A. M. Gessell, conference secretary of Christian Social Relations and Local Church Activities, and Mrs. F. G. Poole, conference secretary of Wesleyan Service Guilds, initiated plans for a Workshop on "Demobilization Challenges the Church." The Workshop was conducted at the Y.W.C.A. in Detroit and centered its program around Family Life, Employment, Interracial Planning, and Building Public Opinion. The findings were very comprehensive and received wide distribution in the Detroit Conference and among other church and community groups in the Detroit area. The following extracts have been selected at random from the timely discussions and information recorded in the findings of this Workshop:

"Mrs. Katherine Lowry, Michigan representative of the National Women's Bureau, emphasized the fact that employment practices as they relate to women are not peculiarly a war problem. For the past twenty-five years the percentage of employed women has steadily increased. Prior to Pearl Harbor one fourth of all employed persons were women, compared to a one-third ratio at present. The necessary continued employment of women after the war will require very careful planning. Steps should be taken to set up right working conditions and wage regulations in the so-called women's industry. New job opportunities must be developed. The door for training in skilled work for women should be kept open. In order to maintain a well-balanced economy for society, as a whole, consideration must be given to the problem of employment for women as well as service personnel, when we are making our postwar plans.

"Dr. T. T. Brumbaugh, executive secretary, Detroit Council of Churches, in discussing 'The Church and Labor,' reminded us that there was a day when the church was prominent in labor reform and the relating problems. Since then we have been resting on our laurels and there has come about a gap between labor and the church. The time has come when the church will have to identify itself with the moral and spiritual life of labor as well as with management, or there will be a new religious movement, or church, within the labor organizations. Both of the big unions have already employed full-time religious directors as a part of their Workers' Education Program. In order to find a solution to the problem, representatives from the church and labor are meeting together to study the problem."

and Local Church Activities

Executive Secretary

From Mrs. Beulah Whitby's discussion on "Shifting Populations and Family Solidarity" came the following statements:

"The problem is acute in congested areas such as Detroit. Some characteristics of this new population of one-quarter million recently come to Detroit were listed.

"1. Increase in nonwhite residents of 9.8%.

"2. Increase in number of females.

"3. Age of newcomers (27.9% young adults, 34.5% of children are under five years of age. There are 254,815 children in this group of newcomers).

"4. Concentration of women workers. One third of women work.

"5. Separation of families—107,140 women living apart from husbands. Of these women, 77,000 are under thirty years of age.

"6. Doubling up of families—39,000 living in houses where husband is not head of the household."

What effects do these conditions have on family solidarity?

"1. Strain on personal relationships.

"2. Insecurity of children.

"3. Threatens development of inner consciences."

In conclusion, she posed four questions for the church:

"1. What substitutions can the church offer for the loss of close personal relationships?

"2. Is there something the church can do to help people of differing cultures to live together?

"3. What can the church do to help develop the inner conscience of children to a clear sense of life's values?

"4. What substitute can the church offer for the insecurity of children today?"

A Continuing Plan of Action in 1945

The Crusade for Christ

The responsibility of the Department of Christian Social Relations and Local Church Activities in this great movement of Methodism lies largely in the following areas of need:

1. Building a public mind that will bring influence to bear on Congress for adequate planning to meet the problems of demobilization on the home front in relation to jobs and family security.

2. If there is to be an enduring peace we must build a public mind that will create such world security agencies as are necessary for reconstructing a devastated world, guaranteeing economic and political freedom to all peoples of the world, and developing an international program of social welfare.

3. We must work for the unhampered voting privilege of all people in the nation, and for an educational program that will build a public mind for peace.

4. The church must set the pace in interpreting the revolution in the United States in terms of a Christian World Order of changed attitudes and practical action — where traditional practices of segregation of and discrimination against minorities will be superseded by equality of opportunity in all phases of life without fear of physical, mental, or spiritual intimidation.

5. The church must increasingly understand and co-operate with the public and private welfare agencies in the local community, and seek to create public concern for the total community welfare.

Study Program for 1945

The Department of Christian Social Relations and Local Church Activities will obviously relate its program of action for 1945 to the major study program of the Woman's Division, recognizing that constructive activities by necessity grow out of intelligent study. The major studies for 1945 are in the realm of the following: the implications of the New Testament teachings on race, families in a new world, the church among uprooted peoples, and a study of Africa in relation to a new world responsibility.

COMMISSION ON WORLD PEACE

At the Annual Meeting of the Commission on World Peace of The Methodist Church, November 21 and 22, 1944, in Chicago, Illinois, the Rev. Carl D. Soule was elected secretary of work with Methodist conscientious objectors. His responsibilities will include the organization of pastoral visitation to Methodist conscientious objectors, personal visitation to such camps, aid to Methodist conscientious objectors in appeal and parole cases, administration of work with the units at Duke Hospital, Durham, North Carolina, and at Cherokee State Hospital, Cherokee, Iowa, and the raising of funds for the maintenance costs of men assigned to "work of national importance under civilian direction," and who are in Civilian Public Service units.

Believing that Methodist women should be aware of the following facts, the Woman's Division recommends that publicity be given the following:

There are now 610 Methodist men in Civilian Public Service. For their support $160,000 has been paid to the peace churches leaving a balance of $190,000 due these churches for the care of Methodist conscientious objectors.

The General Conference of 1944 authorized the taking of voluntary offerings for this purpose. The dependents of these Methodist men in Civilian Public Service are in some cases in dire need of support from the local church.

The Advance Program

By MRS. ELOISE A. WOOLEVER, *Secretary of Organization and Promotion*

METHODIST women wish to give their money where it will accomplish most for the kingdom of God. They have more money now than for years. In the belief that a program providing for a real advance of missionary effort and activity was demanded, the Woman's Division of Christian Service asked the executive secretaries of the Foreign and Home Departments to make out a list of projects totaling $100,000 which would include the most strategic opportunities and the parts of our work most inadequately provided for. This $100,000 was to be divided into one thousand shares of $100 each, as special projects which conferences might assume. In order that this should be an *advance,* not a substitution of some new projects for present projects, the following safeguards were decided upon by the Woman's Division:

1. The appropriations of the Woman's Division of Christian Service for 1943-44 must be paid in full. (This requirement has been met, as in June, 1944, the end of the appropriations year, for the first time since union, the appropriations were paid in full. It should be remembered, however, that appropriations had been previously reduced by 8.6% and it was the reduced appropriations which were met.)

2. If a conference pays the 1944 pledge in full plus a 5% increase, such conference may assume any number of these $100 shares and include the amount in its pledge for 1945, bearing in mind three things: (1) the increased giving of the conference for 1944 must be maintained as a basis; (2) the conference taking such projects will continue them from year to year; and (3) it is hoped that these $100 shares will be sent in designated only Advance Program. If, however, a specific project is desired, it will be understood that the money will go to that project until the amount assigned is covered. Gifts over that amount will go into the general Advance Program. At this date (February 1, 1945), you know whether or not your conference has met its pledge, plus the 5% advance which will enable you to become an underwriter of this expanded program. If you are one of these honored conferences, decide how many shares you will become responsible for and take your place in the line of those who demand a *real* advance in our program. These are the askings in this advance, every one of which is vitally needed.

Advance Askings in Foreign Fields

1. AFRICA—		
Salaries of new missionaries		$ 8,250
2. CHINA—		
Development of social-evangelistic work in West China to meet the new needs and opportunities		8,750
3. INDIA—		
Village Work	$7,110	
Increased maintenance of schools	2,640	
Conference funds for educational grants	4,220	
Conference emergency funds	1,455	
Increased maintenance of hospitals	1,075	
		16,500
4. LATIN AMERICA—		
Salaries of new missionaries	$2,300	
Maintenance of schools	6,000	
Literature for women, Brazil	400	
Social work	1,000	
Rural work	650	
Work with students in churches and hostels	1,250	
Evangelistic work (increased salaries for nationals)	1,730	
Scholarships for leadership training	2,670	
Nutrition centers	500	
		$16,500
Total		$50,000

Advance Askings in Home Fields

1. BUREAU OF MEDICAL WORK—		
Salaries for four graduate nurses at Brewster Hospital, Jacksonville, Florida	$6,000	
Salary increases, Hospital Internacional, Santo Domingo	1,000	
Salary increases, Methodist Sanatorium, Albuquerque, New Mexico	1,000	
		$ 8,000
2. BUREAU OF EDUCATIONAL INSTITUTIONS—		
Two kindergartens, Puerto Rico	$1,000	
Salary increases for student counselors and teachers of Bible	1,900	
Other salary increases	5,550	
Home Economics Quantity Cookery Laboratory (Bennett College, Greensboro, North Carolina)	2,500	
Playground equipment, Sager-Brown Home, Baldwin, Louisiana	100	
Playground equipment, Allen High School, Asheville, North Carolina	200	
		11,250
3. BUREAU OF SOCIAL WELFARE—		
Hostels for Japanese-Americans	$5,000	
Salary increases for workers in fields	5,000	
Social Workers Conferences	1,250	
		11,250
4. BUREAU OF URBAN WORK—		
Salary increases for workers		11,250
5. BUREAU OF TOWN AND COUNTRY WORK—		
Salary increases for workers		8,250
Total		$50,000

(*Continued on page 31*)

Education and Cultivation

By **MRS. HELEN B. BOURNE,** *Secretary*

IN THE July-August, 1944, issue of THE METHODIST WOMAN appeared brief suggestions for the study of "The Christian Faith and the Christian Way." Following the summer schools, suggested activities which may be used during or following this study were included in findings sent every conference.

One teacher of this course requested her class to write a letter back to her church—just as Paul, thinking of his churches in and around Ephesus, wrote his letter to the Ephesians to guide and commend them, to express his concern and love for them, and to tell them of his prayers for them. This teacher is willing to share excerpts from these letters with you. For the students this was a helpful "exercise." You may be inspired to do likewise. Some paragraphs from one of the letters:

"My Dear Fellow Workers in ——— Church:

"As I am to be separated from you for some time, I want to tell you of a few of the things that are in my heart.

"I cannot begin to tell you all that some of you have meant to me during the three years we have worked together. For all the fine personal friends that I have met and made during these years, I thank God from the bottom of my heart.

"As a society you took me in as one of you which was just what I wanted. You let me have a very real part in the meetings and in the work of the Woman's Society of Christian Service.

"You gave me the high office of secretary of Missionary Education and Service. I felt unequal to the task but determined to do the best I could. But to be very frank, I must say that I have been very much disappointed in the little interest that the society as a whole takes in these splendid study courses that our Board of Missions prepares for us. For our large membership the study classes have been very small. Some of you have been so faithful, it is not of you I am thinking, but of the many who take no interest in our study courses. How can we interest them in this part of our work? It is so important. If we do not know about the different phases of work carried on by the Woman's Division, both at home and abroad, we will never take the interest in our work that we should.

"Another thing that has been disappointing is the small amount we give each year to the 'Week of Prayer' fund. The amount is small compared to our large membership. Do we really make a sacrifice, or deny ourselves anything in order to give the very most we can?

"Last year I was secretary of Spiritual Life. It seems that there is never a convenient time for prayer groups, and yet was there ever a time when the church needed to be on its knees more than the days through which we are passing? Our boys need our prayers, our government, our church, our enemies need our prayers. Oh, why can't we get together in this blessed fellowship of prayer more than we do?

"I covet for you and for myself a better understanding of the problems of today, that we women of our church may know what is the right thing to do as these problems have to be faced, and do it. How better may we get this knowledge and make this effort than through *study* and *prayer?*

"I would pray as did Paul of old, that every member of our church may be: 'Strengthened with might in His Spirit,' that 'Christ may dwell in our hearts richly,' that we may be 'Rooted and grounded in love,' and that we may be 'Filled with all the fullness of God.'

"I am unworthy to admonish you, but in all humility I write as I do because of the great longing in my soul that we, the *whole church,* may wake up spiritually, and be the power for Christ and his Cause that he longs for us to be.

"With much love for every member of our Woman's Society of Christian Service, and especially for those of you with whom I have labored these years.

"Sincerely,
"———————."

A Prayer for Today

Eternal God, from whom our spirits come and to whom they shall return, grant us Thine aid as we now seek to draw near unto Thee. By the might of Thy Spirit lift us to Thy presence and enable us to know that Thou art with us, not far away from any one of us. Help us to bow our wills to Thine, in which is our peace. Help us to yield ourselves to Thy Spirit, that we may be cleansed and healed and comforted.

O God of love, who art afflicted in all our afflictions and art seeking to deliver us from evil and bring us to everlasting life, forgive us, we beseech Thee, the sins whereby we have brought disaster upon ourselves and our children, and in Thy great mercy help us to walk from henceforth in Thy holy ways.

We pray for those we love, knowing that Thou art with them wherever they may be. Watch over them, we beseech Thee, and mercifully preserve them from all evil.

We pray for those who are in distress. Comfort by Thy presence those who are far from home. Receive into Thy protection those who are now in danger. Bring hope to those who are prisoners of war and to those who are in prison for conscience' sake. Give Thine especial care to the dying, the wounded, the bereaved, and to those that wait in anxiety.

O Thou who hast set before us the great hope that Thy kingdom shall come on earth, make us to be sure of the ultimate triumph of Thy Spirit over all the forces of darkness and destruction, and teach us to be Thy servants, that we may not contribute to a world of suffering but may be used of Thee for the making of a better world, through Jesus Christ, our Lord.

—Ernest Fremont Tittle

Wesleyan Service Guild

MARION LELA NORRIS,
Secretary

By Sylva Snedaker, *Secretary*

North Central Jurisdiction

"THESE girls, busily folding Christmas seals for mailing next month to residents of Lake County, ..."

"That school holiday Monday was not all play for Girl Scouts. Many of the girls used it to fold Christmas seals for the Lake County Tuberculosis Association to help speed up the big mailing job next month when the seals will be sent to residents all over Lake County.

"Community service is one of the big points of the Girl Scouts. Their service in folding six and a half million Christmas seals comes just as the girls are getting ready to observe national Girl Scout, week which begins Saturday. . . . ."—*Waukegan News-Sun.*

Girl Scout Troop 28

"Is there any other business to come before the cabinet this evening?" The president glanced around the room, noted that the hostess had already slipped away to the kitchen, and prepared to declare the meeting adjourned.

"You know, I've been hearing a lot about the increase in juvenile delinquency in Waukegan. In fact, they seem to be discussing it everywhere I go. I think that the Wesleyan Service Guild ought to be interested in such a problem in our own community." It was the chairman of the Committee on Christian Social Relations and Local Church Activities who spoke. All round the circle heads nodded in agreement.

A half hour later the meeting adjourned with the decision to try to learn more about the problem and consider it again at the next cabinet meeting. The discussion, however, continued over the long-delayed refreshments and was all the livelier because everyone had more opinions and rumors than facts about juvenile delinquency.

After the cabinet meeting, several Guild members interviewed some key people in the community such as the Y.M. and Y.W.C.A. secretaries, the head of USO-Travelers' Aid, leaders of the various youth organizations, and others, on the subject of juvenile delinquency. They asked for facts about the situation in Waukegan and for suggestions as to what a group like the Guild could do to help.

Reports of these interviews were given at a special meeting of the "committee with the long name," at which the pastor and a representative of the Woman's Society were also present. These reports were later repeated at a cabinet meeting at the general meeting of the Guild. To some members of the Guild, juvenile delinquency in Waukegan was an unknown and almost unbelievable problem. Other members who were teachers in the public schools or Sunday school, librarians, Girl Scout leaders, or USO workers not only knew about the problem but were much concerned about its growing seriousness.

Because there was obviously so much interest in the "youth problem," as it was decided to call it, a part of the Mothers' Day program at the May meeting in 1943 was given over to a panel discussion by three Guild members on the causes of juvenile delinquency, the actual situation in Waukegan, and the things that interested churchwomen might do to help prevent it. This was followed by a stirring talk by Miss Mary E. Gordon, Protestant representative at the juvenile court in Chicago, at the joint meeting of the Guild and the Woman's Society of Christian Service in June.

Having talked so much about the "youth problem," the members of the Guild were eager to do something about it—and to do it as a group project in addition to the work of individual members. Just then someone learned that there was a real need for another Girl Scout Troop in the area where the Methodist church is located in Waukegan, a crowded downtown section. A new troop needs a meeting place, leaders, and a troop committee, all of which a sponsoring organization can help to provide.

Plans were made and changed during the summer, but early in September it was announced that girls might register for a new intermediate Scout troop which would meet in the Methodist church and would be sponsored by the Wesleyan Service Guild. The three leaders, all members of the Guild or the Woman's Society of Christian Service, were new to Scouting but had had experience in working with girls and were eager to learn. The troop committee consisted of Guild members and mothers of girls in the troop. That was the beginning of Troop 28.

Again in May of 1944, a portion of the Mothers' Day meeting was given over to a consideration of the "youth problem"—and to one solution for some of problems involved. All the members of Troop 28 and their mothers were the guests of the Guild that night, and the Scouts presented a skit that they had prepared to show the activities of their first year. No Guild member could fail to thrill at the thought that she had helped in some small measure to bring these girls of varying nationalities, religions, and home backgrounds into a group de-

voted to playing, learning, and working together in a happy, democratic way.

But this is not the end of the story of the Waukegan unit of the Wesleyan Service Guild and the Girl Scouts. That story seems likely to go on and on.

In September, 1944, the Guild adopted a troop of Brownie Scouts. Both troops now have a full membership, and those fifty Girl Scouts constitute one of the most rewarding projects that any Guild could have.

* * * *

"The Waukegan (Illinois) Wesleyan Service Guild is one of the pioneer Guilds, organized in 1921, and now has nearly sixty members. Through all the years these employed women have taken a very active part in community welfare as well as missionary work. Mildred Vannorsdall, the president, writes: 'It seems to me that the greatest value of a story like this is its demonstration of how a project grows out of the interests and desires of a group, develops in many unexpected ways, and finally becomes part of the program of the group. Probably not many Guilds sponsor Girl Scout troops, but the pattern of development of any successful project is likely to resemble this one. Certainly it must grow out of the group and cannot be imposed upon it.

" 'Perhaps one reason we have been interested in the Girl Scouts has been that the Girl Scout commissioner for this area is a member of our unit. A number of our members work with various troops, and I am happy to say that that number increased after our discussions of the youth problem.' "—*Sylva Snedaker,* North Central Jurisdiction Guild Secretary.

Guild Publicity Contest

GRAND WINNER:

Abernathy Memorial Methodist Church, Rutherford College, North Carolina (Western North Carolina Conference; Southeastern Jurisdiction).

JURISDICTION WINNERS:

Northeastern: Floral Park Methodist Church, Floral Park, Long Island, New York (New York East Conference).

Southeastern (see above).

South Central: Linwood Methodist Church, Kansas City, Missouri (Southwest Missouri Conference).

North Central: First Methodist Church, Murphysboro, Illinois (Southern Illinois Conference).

Central and Western: No entries.

Waukegan News Sun

Troop of Brownie Scouts at Waukegan, Illinois, adopted by a Wesleyan Service Guild

The Handbook—Round Table

One district Guild secretary, disappointed by the lack of reporting when she knew her units were trying to understand the work of the Guild, conceived the idea of having round-table discussions of the *Handbook.* "It has proven most satisfactory," she writes, "and also has increased the sale of the *Handbook.*

"My method is to start the discussion by saying, 'Please open your *Handbook* to page .....' Most of the time there is an embarrassing moment, for only a few of the members have a *Handbook.* After the discussion I usually receive orders for additional copies.

"My plan of study is quite simple. First I turn to the front of the *Handbook,* showing how it is divided into parts. Naturally I take up Part I first, as it treats of 'How the Wesleyan Service Guild Functions.' We discuss this thoroughly, and I encourage them to ask questions. Parts II, III, and IV, we go over according to the amount of time at our disposal, and the needs of that particular Guild. Usually *all* Guilds need to know more about projects and supply work.

"Parts V and VI are gone over hurriedly, for if each member has a *Handbook* she will know at once *where* to look for these items.

"I try to emphasize the importance of 'the fourfold program' and the necessity for live, wide-awake chairmen, for an organization is just as *alive* or *dead* as the alertness or indifference of its four program chairmen."

In units not reached by district secretaries, the local Guild president might conduct one meeting early in the year, leading in a discussion of the new Guild *Handbook.*

Guild Standing Committee

The Standing Committee of the Wesleyan Service Guild held its first meeting at Buck Hill Falls in connection with the Annual Meeting of the Woman's Division of Christian Service. The following chairmen were elected for the quadrennium:

Chairman: Mrs. Charles W. Mead.
Vice-Chairman: Mrs. Adella M. Langill.
Recording and Financial Secretary: Miss Hazel Drew.
Spiritual Life: Miss Dorothea L. Keeney.
Missionary Education and Service: Miss Catherine G. Whitmore.
Christian Social Relations and Local Church Activities: Mrs. Marjory Poole.
Social and Recreational Activities and Supply Work: Miss E. Jane McDonald.
Membership: Miss Helen Singleton.
Publicity: Miss Helen Loomis.
Status of Women: Mrs. Diana E. Pierson.

The following committees were appointed:

Spiritual Life: Miss Ruth B. Weed, Mrs. Arthur Heustess, Mrs. Clyde Collison.
Missionary Education and Service: Dr. Alice Brethorst, Miss Gertrude Hutchinson, Mrs. Robert Jones.
Christian Social Relations and Local

(*Continued on page 31*)

Mrs. Paul Arrington,
Chairman

Section of Education and Cultivation

Mrs. E. R. Bartlett,
Recording Secretary

***By* MRS. ELOISE A. WOOLEVER,**
Secretary of Organization and Promotion

SOMEONE was asked one day to tell the outstanding characteristics of Americans. He replied, "Their mechanical ingenuity and their liking for committees." Undoubtedly many agree that this is a true, if limited, characterization. Certain it is that in a marvelously short time we have passed from the "horse-and-buggy" day with its speed of six to ten miles an hour to the airplane stage when four hundred miles an hour is a common occurrence.

It may be questioned whether we have traveled as far or as fast in doing work through committees, yet some maintain that if an emergency arises in any field of endeavor the typical American answer to such a crisis is, "Form a committee!" However that may be, we have found the value of group thinking and planned action. The leader of the boys' gang on the East Side of New York who said, "Come on fellers, let's get together so we can spread out" had the idea.

The Woman's Division of Christian Service is an organization functioning more and more effectively through its departments and committees. It may be there is one part of the organization of the Woman's Division with which all members of the Woman's Society are not yet very well acquainted and that is the section of Education and Cultivation. The reason for this is that this part of the organization was not set up until the beginning of the new quadrennium. Just as there is a Department of Work in Foreign Fields to consider policies, procedures, and projects, a similar department to consider work in the United States and its dependencies, and a similar department in the field of Christian Social Relations and Local Church Activities, so now there is a section of Education and Cultivation, the purpose of which is implied in the name.

The duties of the section as defined by the By-laws are "to counsel and aid the secretaries in their duties," "to study the education, cultivation, and organization policies of the Woman's Division," and "to formulate and present plans to the Division for the coordination and promotion of these policies through the Woman's Section of the Joint Division."

The new section is composed of members of the Executive Committee of the Woman's Division who are members of the Joint Division of Education and Cultivation, the staff of the Woman's Section of the Joint Division, the Editors, the Production and Circulation Managers, the President of the Woman's Division, the Treasurer, the Chairman of the Spiritual Life Committee, and one Executive Secretary from each of the three departments. Merely naming the personnel indicates the broad scope of the section. This is the meeting place of every interest of the Woman's Division and it is this section of Education and Cultivation that gives its best thought, its constructive counsel and support to the staff of the Woman's Section of the Joint Division as they initiate and carry out the work of organization, promotion, education, and cultivation.

Mrs. Paul Arrington, of Jackson, Mississippi, is the chairman of the section, and Mrs. E. R. Bartlett, of Greencastle, Indiana, recording secretary. Two meetings of the section have now been held and they have already proved the value of this new part of the Woman's Division. Such matters as the objectives to be placed before the societies in 1945, the study topics for 1945-46, more detailed by-laws for the district Woman's Society of Christian Service, methods of financial promotion, reports, adaptation of the organization to the needs of the very small societies were thoroughly discussed and constructive actions taken. Problems in Children's, Youth, and Student work were discussed, plans for closer co-operation between the Woman's Society and the Wesleyan Service Guild were projected, and recommendations looking toward aid along these and other lines were adopted. These recommendations and actions will appear at various times and in many places. For example:

In the March issue of THE METHODIST WOMAN will appear the recommendations on the promotion of finance as adopted first by the Section of Education and Cultivation and later by the Woman's Division. In the January issue appeared the recommendations concerning Children's Work. In the Annual Report will appear the new district by-laws. Information will go out to the secretaries directly concerned as to actions affecting their work.

The putting into effect of all these

A MESSAGE FROM MRS. PAUL ARRINGTON

Chairman of the Section of Education and Cultivation

The task of the home is to prepare and fit the members of the family to meet life as it should be met; to give them incentive to serve their fellows and to build up resources within themselves so that they may make the greatest possible contribution to their generation.

Through the Section of Education and Cultivation we hope to do the same thing as we touch our whole constituency — children, youth, adults—cultivate, give incentives, build up resources, for the ultimate purpose of bringing to pass a world as envisioned by the apostle when he spoke of a "new heaven and a new earth."

plans, methods, and recommendations, however, depends upon the local Society of Christian Service. A little girl said to her father as the preacher pronounced the benediction, "Daddy, is the sermon done?" to which the wise father replied, "No, dear, it is just begun."

The Advance Program

(*Continued from page 26*)

In view of the above statement do you, as a conference, subscribe to the following:

In this time of rising national income, the Woman's Division is not keeping pace with advances made by many other religious organizations.

In this time of desperate need, we are not making an adequate response to human suffering and distress.

In this time of unparalleled opportunity, we are not content to maintain the *status quo*.

In this time of world revolution, we must extend the gospel of Christ as a determining force in the shaping of the new order.

Therefore, we will take our place in the line of *Advance*. We will assume ..... shares in the Advance Program.

Wesleyan Service Guild

(*Continued from page 29*)

Church Activities: Miss Louise Young, Mrs. L. C. Thomas, Mrs. I. J. Ayers.

Membership: Mrs. K. W. Warden, Dr. Margaret Forsyth, Miss Sylva Snedaker.

The Standing Committee recommended that in churches where there is no Guild the Woman's Society, in co-operation with the pastor, select an employed woman to work with the promotional district and conference Guild secretaries to minister more adequately to the needs of employed women.

They recommended that when feasible a Wesleyan Service Guild member be named to committees within the church, community, district, conference, and jurisdiction.

Inasmuch as membership in the Guild and the relationship of the Guild to the Woman's Society in the local church are interpreted in various ways in different localities, a committee was appointed to make a study of this whole matter: Dr. Margaret Forsyth, chairman; Mrs. K. W. Warden, Miss Sylva Snedaker, Mrs. Wiltz Ledbetter, and Mrs. Jerome Seymour. This committee will welcome suggestions from your unit.

The Woman's Society is inviting the Guild to name a representative on the Study Committee in local church, district, conference, and jurisdiction, to promote more effectively the Study and Action work of the Guild.

In Memoriam

Sister Emma Wolf

Sister Emma Wolf was born in Ulm, Germany, August 25, 1870. She came to America in 1893 and entered deaconess work in December, 1904, at the Bethany Deaconess Hospital, Brooklyn, New York, where she served faithfully for a number of years. Her one other appointment was parish deaconess at Greene Avenue Methodist Church, Brooklyn. Sister Emma returned to Germany in 1928, when she was forced to retire because of her health. Word was received by the deaconesses of Bethany Hospital from friends in Switzerland that Sister Emma went to her heavenly home April 22, 1944.

Mrs. Christine Kuppinger

Mrs. Christine Kuppinger, a deaconess of Rock River Conference, died May 10, 1944, at the home of her sister, Mrs. Anna Stanghor, 2020 Lake Street, Evanston, Illinois. She was buried in the family lot at Mason City, Iowa. Mrs. Kuppinger was graduated from the Chicago Training School in 1910 and spent her thirty active deaconess years in the Midnight Mission, and the Chicago Woman's Shelter, Chicago, Illinois.

Mrs. Leanora T. Thompson

Mrs. Leanora T. Thompson, wife of the late Rev. W. S. Thompson: Pioneer of the women's missionary work of the South Carolina Conference, Central Jurisdiction; charter officer of the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church; district president, Woman's Society of Christian Service, Greenville District, and member of the Conference Executive Board. Was chairman of local arrangements for the Fourth Annual Conference meeting, July 16-18, 1944, at Thompson Centennial Methodist Church, Anderson, South Carolina. Departed this life on June 30, 1944.

Mrs. Frank J. Hard

Mrs. Frank J. Hard (Almira L.) died on June 30, 1944, at the age of eighty-four years in San Jose, California. Her life was spent in the joyful service of her Master and her Church, which she joined as a very small girl in Norwalk, Ohio. Her young womanhood was spent in Denver, Colorado, where she helped organize the Christ Methodist Church. Later the family moved to Portland, and then to Eugene, Oregon, and for several years she was conference president of the Woman's Foreign Missionary Society. In 1919 San Jose, California, became her home, and here her activities continued as conference president of the Ladies' Aid Society for four years. In her local church she was greatly loved for the beautiful devotions which she led. Mrs. Hard's host of friends sadly miss her sweet smile and cheery presence, but the inspiration of her friendship will always linger with them.

Miss Ara Malden Vaught

Miss Ara Malden Vaught, born July 3, 1870, in a Kentucky Methodist parsonage, died at Pasadena, California, on July 9, 1944. Miss Vaught, in spite of a handicap, served the church in several capacities, such as in the Chaddock School for Boys, at Normal, Illinois, and our own Woman's Society of Christian Service project, the Cunningham Children's Home, at Urbana, Illinois, where she served as superintendent. About thirteen years ago she suffered a serious accident and retired to Robincroft Rest Home, at Pasadena, in 1933, where she resided till her death. She is survived by her brother, L. O. Vaught, of Jacksonville, Illinois, and a sister, Miss Ruth Vaught, of De Land, Florida. HELEN COUCH.

Miss Alice Combs

Miss Alice Combs spent her thirty years in active deaconess service in the St. Louis and Rock River Conferences. She supervised the work at Epworth Institute Church, St. Louis, from 1905 to 1910, and from there went to Jennings Seminary, Aurora, Illinois, as a teacher. Miss Combs also served at the Agard Rest Home, Lake Bluff, Illinois, and the Chicago Deaconess Home, and retired from the latter appointment in 1934. Since that time she made her home in Indianapolis, Indiana, with her sister and niece, where she died July 21, 1944.

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Should be very valuable for the women of the Wesleyan Service Guild and of the local society as they think in terms of working more closely with women in organized labor. 2 cents.

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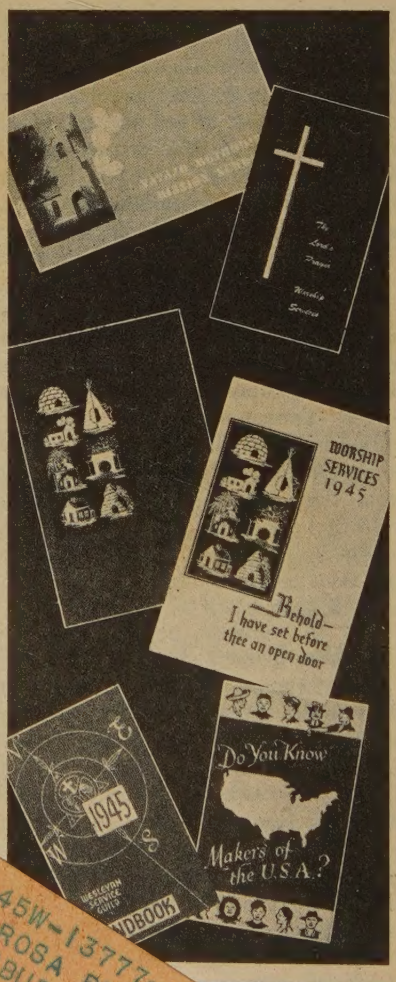

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